The
CHRISTIAN CENTURY
Published Weekly

Can Palestine Be Pacified?

By Albert Viton

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The Theological Worm Turns

An Editorial

Religion Returns to The Campus

By T. T. Brumbaugh

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In This Issue

EDGAR DEWITT JONES

is minister of the Central Woodward Christian Church of Detroit and president of the Federal Council of Churches of Christ in America. Dr. Jones' amazing versatility is well illustrated by the article in this issue, which suggests the personal relationship which he holds with numberless leaders in the world of literature and in public life. As an author Dr. Jones is perhaps best known for his studies of the contemporary American pulpit, *American Preachers of Today,* as well as for his collections of sermons, *When Jesus Wrote on the Ground, Blundering Into Paradise, Roses of Bethany and Lilies of Arimathea,* etc. His latest volume, *Lords of Speech,* is a study of the masters of American political oratory.

T. T. BRUMBAUGH

is at the head of Wesley Foundation (student) work for the Methodist Episcopal Church in Japan, and serves also as a staff correspondent of The Christian Century. At the present time Dr. Brumbaugh is on furlough in this country. His article in the present issue was written after completing a tour which took him to many colleges and universities in northern, eastern and western states.

ALBERT VITON

completes in this issue the series of articles which he has written under the general title, "Retrospect and Prospect in Palestine." Mr. Viton is an American journalist who, after being expelled from Germany by the nazi government, went to Palestine. There he has remained for almost two years, serving on the staff of a Jerusalem paper and contributing articles to several American periodicals. He is now leaving Palestine, moving eastward, and expects to spend another extended period in journalistic work in China and the Far East.

The CHRISTIAN CENTURY

April 20, 1938

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Calendar of Coming Events

Apr. 20. Central Pennsylvania Methodist Episcopal Annual Conference, Williamsport, Pa.
Apr. 20. East Pennsylvania Evangelical Conference, Lancaster.
Apr. 20. Lexington Methodist Episcopal Annual Conference, Cleveland, O.
Apr. 20. New Hampshire Methodist Episcopal Annual Conference, Concord.
Apr. 20. Protestant Episcopal election of coadjutor bishop, Christ Church, Nashville, Tenn.
Apr. 21. East Pennsylvania Evangelical Congregational Conference, Allentown.
Apr. 21. Southeastern District Conference, Church of the Brethren, Ambler, Pa.
Apr. 22-28. National Y.W.C.A. Convention, Columbus, O.
Apr. 24. "Keep America Out of War" Mass Meeting, Auditorium Theatre, Chicago.
Apr. 24-26. Kansas Council of Christian Education, Regional State Sunday School Convention, Winfield.
Apr. 25, 26. Ninth Annual State Convention, Pennsylvania Council of Churches, Grace Methodist Church, Harrisburg.
Apr. 25-27. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Apr. 26, 27. Institute of World Christianity, Congregational Church House, Evanston, Ill.
Apr. 27. Central West Methodist Episcopal Annual Conference, Springfield, Ill.
Apr. 27. Maine Methodist Episcopal Annual Conference, Bangor.
Apr. 27. North Indiana Methodist Episcopal Annual Conference, Richmond.
Apr. 27. Wyoming Methodist Episcopal Annual Conference, Kingston.
Apr. 27-29. Kansas Council of Christian Education Regional State Sunday School Convention, Beloit.
Apr. 27-May 1. Indiana Evangelical Annual Conference, Kendallville.
Apr. 28. Methodist Episcopal Church, South, General Conference, Birmingham, Ala.
Apr. 28-30. Eleventh Annual State Young People's Conference, Fairmont, Minn.
Apr. 29, 30. Fourteenth Spring Meeting, American Society of Church History, and Mississippi Valley Historical Association, Butler University, Indianapolis.
Apr. 30-May 3. Women's International League for Peace and Freedom, Annual Meeting, Board of Directors, Minneapolis.
May 1-3. Kansas Council of Christian Education, Regional State Sunday School Convention, Kansas City.
May 2-4. Ninth Annual Missionary Education Institute, Third Christian Church, Indianapolis, Ind.
May 3, 4. National fellowship meeting, Disciples of Christ and Churches of Christ, West Side-Central Church of Christ, Detroit, Mich.
May 3-6. National Council Y. M. C. A., Hotel Jefferson, St. Louis.
May 4-6. Kansas Council of Christian Education, Regional State Sunday School Convention, Lyons.
May 8-10. Kansas Council of Christian Education, Regional State Sunday School Convention, Garden City.
May 9, 10. Chicago Baptist Association annual meeting, North Shore Baptist Church.
May 10-13. All New England Conference of the Rural Church, Keene, N. H.
May 11-13. Kansas Council of Christian Education, Regional State Sunday School Convention, Plainville.
May 12-16. Southern Baptist Convention, Richmond, Va.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

SINCE Augustine, Catholic theology has made a place for a "righteous war." But Archbishop John T. McNicholas of Cincinnati evidently regards the idea of a righteous war under modern conditions—as fought by modern governments for the purposes which modern wars have in view—as academic. Any actual war which might be fought today the archbishop believes would so surely be unrighteous that Christians should have no part in it. In a pastoral letter read in every church in his diocese just as Lent was opening, Archbishop McNicholas called for the organization by Christians of "a mighty league of conscientious noncombatants." "Governments that have no fixed standards of morality, and consequently no moral sense," the archbishop declared, "can scarcely settle the question of war on moral grounds for Christians, who see and know the injustice of practically all wars in our modern pagan world. . . . The objectives of war are never attained. Another war, especially a world war, will let loose upon our country thousands of undreamed of evils that will curse generations yet unborn. It is our obligation to pray for all civil authorities that they may steadfastly walk in the path of peace, and that they may resist all efforts of European and Far Eastern powers to draw them into bloody conflict." And then, to fulfill his pastoral duties to the utmost, the archbishop called for special prayer "for the President of the United States who, until recent months, seemed adamant against committing this country to war. . . . If our country and England decide on war, then there must be a world war; and God only knows the tragic results for us and for all people. Chaos, anarchy, a thousand forms of social injustice are inevitable."

Archbishop Would Enlist Catholic C. O.'s

Finds Liquor Cause of Motor Death Toll

LAST YEAR 39,700 persons were killed in automobile accidents in the United States. More than a million were injured. Why? What cause, or causes, must bear the responsibility for this appalling record? Readers of the daily press are told much about the effects of outmoded road construction, faulty brakes, glaring headlights and other factors which undoubtedly contribute to this annual massacre. But they find little mention of the factor which James S. Kemper, president of the American Motorists' Insurance Company, declares is the "primary contributory cause" for the nation's annual increase in motor killings. That cause, Mr. Kemper states in his recently published annual report, is the "almost complete absence of regulation of the strong liquor traffic since repeal of prohibition." Mr. Kemper says that California is one of the few states in which enforcement is sufficiently effective to give a dependable line on what is happening. In that state 21 per cent of the fatal motor accidents during 1936 "involved drivers or pedestrians who had been drinking intoxicants prior to the accident." The number of drunken drivers involved in accidents, according to this insurance executive, has increased four times since 1929; the number of drunken pedestrians run down has gone up five times in the same period. "It is not easy to enforce vehicle laws with respect to intoxicated drivers," Mr. Kemper admits, "because it is seldom possible to detect intoxicated drivers before an accident happens." True enough. But if permanent revocation of a driving license were the penalty inflicted on every drinking driver involved in an accident, the situation might be improved.

Austria Votes for The Anschluss

IT hardly comes under the head of news, but just to keep the record complete it must be noted that on April 10 Hitler won his plebiscite on the union of Austria with Germany. With 49,326,791 votes cast, 48,799,269 voted "Ja." In Austria the vote was 4,273,884 "Ja" against 10,911 "Nein." In terms of percentage, Germany as a whole registered 99.08 per cent in approval of Hitler's forcible conclusion of the anschluss. Austria came even nearer unanimity in its approval; 99.75 per cent voted their assent to being brought under Hitler's rule. The proportions of the vote are reminiscent of the results of the various plebiscites by which Napoleon "in the name of the republic" appealed

to the French people to approve his successive seizures of power. As significant as is the practical unanimity of the vote in Austria, there is even more cause for reflection in the figures reported from Germany. In Austria, the populace was voting under fear of a new regime which had shown every readiness to pulverize the slightest opposition. Ordinary prudence must be regarded as responsible for a considerable portion of Austria's "Ja" vote. In Germany, however, there was no more pressure of this sort on the voters than there has been in previous nazi-held plebiscites. Yet Hitler received a more nearly unanimous endorsement this time than in any previous test. Nothing succeeds like success, and Hitler—having destroyed the treaties of Versailles and St. Germaine, rebuilt the German army, reoccupied the Rhineland and swallowed Austria—is clearly at the height of his popularity with the German people.

The Future of the Philippines

PRESIDENT ROOSEVELT has announced that, with the approval of President Quezon, the economic separation of the Philippines from the United States will be postponed until 1960. The plan is the same as was suggested by Mr. Roosevelt in a press conference last January. It seeks to lessen the threat to the economic life of the islands which is discussed by Dr. E. K. Higdon in a letter elsewhere in this issue. Instead of abiding by the transitional tariff provisions of the Tydings-McDuffie Act, under which the Philippines will be given political independence in 1946, the plan which Mr. Roosevelt and Mr. Quezon are now pushing would leave the economic situation where it stands until 1946, and then begin to place a series of duties on Philippine imports into the United States, so graduated that the Philippines would be pushed entirely outside American tariff walls by 1960. To the observer whose real interest is not to find a way of hanging to the Philippines as an Asiatic outpost of American empire, the question occurs: Why wait until 1960? If it be granted that the provisions of the Tydings-McDuffie act are not sufficient to safeguard Filipino economic interests, why should the operations of this new scheme be pushed so far into the future? Why should it not go into effect when the Tydings-McDuffie provisions were to go into effect, in 1941? Or better still, why not next year? We will be frank about this. Our suspicions are aroused. We suspect that this proposal to keep the Philippines in economic dependence on the United States until 1960 is a step toward postponing the grant of political independence long past the time promised when the Tydings-McDuffie Act was passed. So, while we favor the scheme for gradual economic emancipation which Mr. Roosevelt is now proposing, we favor its going into effect as soon as Congress adopts it.

Ohio Church Women Consider Peace

FROM Columbus, Ohio, comes word of a new method used with great effectiveness to focus the attention of the church members of that city on current issues pertaining to war and peace. On a recent Wednesday 236 "peace luncheons" were held in the homes of Columbus church women. In most cases the hostess invited ten or twelve women who gathered at eleven o'clock, ate a simple meal reminiscent of war-time menus, and then discussed various aspects of the peace issue, including the May bill and other measures now before Congress. For several days before the luncheons were held, Columbus newspapers and radio stations had given generous attention to the project, as well as to the questions which were to be discussed. While the luncheons were in progress, a special radio broadcast participated in by a Protestant minister and a Jewish rabbi gave final definition to the purposes of the gatherings. After the luncheons were over the entire city manifested interest in the conclusions registered by the women. These concerned five questions balloted on by each group:

1. Should we keep a regiment of soldiers in China? Yes, 272; No, 1951.
2. Should we serve notice that all our citizens who invest in foreign lands do so at their own risk, and that the United States navy will not be used as a collecting agency to collect foreign loans? Yes, 2088; No, 180.
3. Should Congress fix limits on the ocean within which the United States fleet would remain at all times except if attacked by a foreign foe? Yes, 1743; No, 465.
4. In the present emergency do you favor the method of complete isolation? Yes, 733; No, 1464.
5. Should we strive for an international government to preserve peace? Yes, 2111; No, 138.

The two final questions in this list are so vague as to be virtually meaningless without further definition. But as a means of stirring up a community on vital national issues, the Columbus method is worthy of being copied widely.

The Reorganization Bill Is Defeated

NOW THAT the reorganization bill has been defeated, all who had part in that defeat seem to agree that the vote was in the main a method used by Congress to register lack of confidence in President Roosevelt. With the excitement over, it is widely acknowledged that most of the "dictator" scare was unjustified by the actual contents of the bill. But it is contended that Congress, responsive to the mood of the country, wanted to find a way to show its emancipation from White House domination, and the reorganization bill furnished the chance. Accepting this explanation as in large measure true, the political importance of the bill's defeat is the more clear. It raises the question as to how much executive leadership the nation will have during the next two and a half years. In theory, executive and legislative branches of the federal government are supposed to function as equal partners, each checking and balancing the excesses of the other, and the judicial branch existing to hold both in check. But in practice, it has been proved that times of emergency require aggressive executive leadership. It can hardly be said that the nation's emergency period has passed; Mr. Roosevelt's opponents indeed claim that it is growing worse than ever. But strong executive leadership may prove out of the question if the mood persists which Congress displayed in dealing with the reorganization bill. The result would be not unlike that which followed the election of a Democratic House in the middle of Mr. Hoover's term. As was said last week in these pages, the reorganization bill had been so emasculated

that its fate could have but little effect, one way or another, on the national government. The final amendment adopted, just before the bill went to vote, would actually have placed first, second and third class postmasterships back at the disposal of congressional patronage! At any rate, Congress has declared for "No dictatorship!" It will be interesting to see what it does when the May bill or the war department's industrial mobilization measures, embodying their undisguised dictatorships, come up for action.

England's Part in the Mexican Oil Controversy

GREAT BRITAIN has demanded that Mexico return the oil properties expropriated from English companies operating in that country. In a note presented directly to President Cardenas on April 8, the British government refused to recognize the legality of the recent seizures. It protested that there was no disposition on the part of British oil companies to defy the orders of the Mexican courts. But it held that the companies were being punished because they would not permit Mexican workers and labor unions to participate in the management of their properties. Since this, according to the view of the Chamberlain cabinet, constituted no justification for expropriation, Mexico was called on to turn the properties back to their former owners. In this the British course offers a striking contrast to that which the United States is following. The American government has acknowledged the right of Mexico, as a sovereign nation, to expropriate; it has merely insisted that Mexico shall compensate adequately the American oil companies whose property has been taken. From the American point of view, the British action must be regarded as a threat to Mr. Roosevelt's "good neighbor" policy. For if Mexico refuses to accede to the British demands—as it almost certainly will—then Great Britain may attempt to force America's hand either by threatening direct retaliatory action against this neighboring nation or by calling on the United States, under its Monroe Doctrine obligations, to act as agent for the British claims. In any case, this Britain reversion to old-fashioned imperialistic tactics shows that recent laudations of the virtues of "parallel action" on the part of England and the United States had in view only a one-way parallelism. The United States is expected to parallel British policy when British interests are at stake, as in the Far East, but the principle doesn't seem to apply the other way around.

France Drifts Toward Civil War

AS this is written, Edouard Daladier is premier of France. But there is no assurance that he will still occupy that post by the time this is read. France is drifting rapidly toward an internal crisis so severe that civil war is becoming increasingly possible. A measure of the growth of this crisis is afforded by the contrasting periods in office of the two Blum governments. The first cabinet headed by Leon Blum held office for a year; the cabinet which fell before the wrath of the French Senate last week had been in power less than a month. The difference in length of life roughly represents the growth of internal tension. When M. Blum took office, after the general election of 1936 in which the Popular Front parties registered heavy majorities, the conservatives felt it necessary to lie low and bide their time. The Senate was as strongly conservative then as it is now, but it could not rally sufficient support from financial and industrial interests to make it ready to challenge the Socialist premier. During the two years which have passed since then, however, the picture has changed drastically. The Popular Front has lost much of its cohesion, mainly because of dissatisfaction on the part of its radical elements with the refusal of Blum and his successors to intervene in Spain. On the other hand, the employing classes have grown more and more bitter at the wages-and-hours legislation enacted by the Popular Front. The result today is a sort of contest between differing forms of sitdown strikes. The conservative business elements, which dominate the Senate, have gone on a political sitdown strike against Blum. Refusing to discuss the merits of Blum's proposals, but insisting that they would not do business with a government headed by "a Socialist and a Jew," the senators brought down the second Blum cabinet in a hurry. In retaliation, radical workers have resorted to factory sitdown strikes which, at the moment of writing, have effectively tied up a key portion of French industry. A virtual stalemate exists, with business sabotaging the political machine, and the workers sabotaging the industrial machine. One or the other must give way soon, or there will be an internal explosion in France.

Notes on the News From China

SPACE considerations make it necessary to confine to a single paragraph three comments on recent developments in the Far Eastern fighting which would require, for adequate discussion, a two-page editorial. First, it actually begins to look as though the Chinese had brought Japan's invasion pretty well to a halt. Reports from fighting fronts always need to be read with skepticism. In the absence of good communications, this is especially true of the fighting in China. But it seems certain that the Japanese have suffered a series of defeats in southern Shantung province. And even more important than that, it looks as though these defeats had been caused by the inability of the Japanese to protect their over-extended lines of communication from guerrilla attacks. Second, the recent reorganization of the Chinese government is much more important than the press of the world has sensed. About all that the press has noticed has been the new titles bestowed on Generalissimo Chiang Kai-shek, Wang Ching-wei and others. This is mere window dressing. The thing that counts is the establishment of a People's Political Council, which is to function as a genuine parliament with representation from all parties. If China wins the war, this will mean that a nation which started fighting under one-party, authoritarian rule will come out with a democratic form of government. Wars usually work the other way. Third, the assassination of Dr. Herman Liu in Shanghai, commented on by one of Dr. Liu's former colleagues elsewhere in this issue, casts added reflection on the nature of the Japanese occupation. Dr. Liu's is only one assassination among many. Some of those murdered have been Chinese charged with favoring the Japanese. But far more of the victims

have been men conspicuous for their patriotic leadership. It may be that the Japanese army is innocent of these crimes. If it is, it speaks badly for the policing abilities of that army. World opinion, we fear, will hardly hold the Japanese guiltless.

The Theological Worm Turns

AMERICAN theology has, for the past decade, endured a good deal of grilling from rival schools of thought across the sea and also from a rising school of disaffected theologians in America itself. In the European reaction against liberalism, the American form of liberalism has been used as a kind of whipping boy over whose back to beat the liberalism of Europe. The Barthian wave which has swept over Continental and British theology has more than touched our shores—it has extended far inland and loosened the empirical moorings of many liberals who now join their European comrades in the attack upon American theology. Some of these disillusioned ones adopt the Continental pattern of straight Barthianism; others find a more congenial pattern in Anglican ideology; but all reject the empirical principle in theology as superficial and deceptive, and look abroad for their intellectual deliverance.

Last summer's Conference on Faith and Order at Edinburgh rather coolly took it for granted that American churchmanship had little or nothing to contribute to the ecumenical movement. The whole discussion at Edinburgh moved in the sphere of issues arising chiefly at the points where the Anglican, Continental and Eastern traditions diverge, and hardly touched the issues in which American Protestantism is distinguished from all of them. References, in the form of *obiter dicta,* were made not infrequently to "American activism," "American moralism" and "American pragmatism," in a tone of condescension which implied that the American way of thinking about religious matters was quite outside the circle of serious consideration and could be ignored, if indeed it should not be branded as heretical.

This attitude toward American theology was not challenged at Edinburgh. The few Americans who participated in the more vital discussions were in the main those who shared the European viewpoint. But the majority of the American delegation gave silent evidence of an awed sense of inequality with the theological giants who led the discussions. This passive behavior has given rise to considerable questioning. Does it mean that American Protestantism is ready to go along with an ecumenical movement whose ideology is to be woven chiefly by foreign hands? If so, it reveals American character in a quite unsuspected form of amiability! Does it mean that our American denominations do not send their scholars to these conferences, but turn, rather, to their ecclesiastics? If so, this condition can easily be, and should be, remedied. Or does it mean that American thought really has no major contribution to make to world Christianity—that in so far as its thought is original it is an aberration and a heresy, something to be repented of and corrected by a return to the older ideologies? This is the explanation which has been widely given, and where not explicitly given has been tacitly assumed.

American theologians who have not been overwhelmed by the formidable system of Karl Barth or by its Continental or British variants, have endured with considerable patience the cool superiority of the ecumenical leadership, the curious questionings of the bystanders as to the meaning of American silence at Edinburgh, and the hardly veiled taunts of their erstwhile liberal comrades who have renounced "liberalism" for a "realistic theology" patterned upon one or another of the European models. But there are signs that they have reached the end of their patience. The American theological worm is beginning to turn!

If anyone has imagined that empiricism has taken only surface rootage in American theology, and that it would wither at the first touch of a sophisticated apriorism, he will be disabused of any such notion by reading an article by Professor Edwin E. Aubrey of the University of Chicago in the current (Spring) number of *Christendom.* The article is entitled, "The Promise of American Theology." It deals with precisely the situation we have just described, and it meets the issue head-on.

Professor Aubrey cites as the "stock criticisms" of American theology: (a) that we cling to an ill-founded confidence in man; (b) that we neglect theological reflection for practical and immediate programs; (c) that we lack any appreciation of tradition, and (d) that our pragmatic bias blinds us to the a priori character of Christian faith.

In reply to this "indictment" he begins by affirming the validity of American Christian experience. This experience is valid not only in those respects in which it is identical with European Christian experience but in those in which the two stand in contrast. The actual experience of American Christianity has been unique in certain important aspects. In its unique aspects new insights have been kindled, and these insights should enable American Christianity to make an original and profound contribution to Christian theology.

Among the unique aspects of American church life, Dr. Aubrey notes especially the dependence of the churches upon voluntary support (as contrasted with European establishments), thus giving the laity a more important function in both the spiritual and the intellectual life of the church. Dependent upon lay good will and cooperation, religious thinking has tended to proceed from actual human needs rather than from a theological system, and Christian truth has had to find a vocabulary suitable, not merely to church councils and clerical circles, but to the market place. Moreover, a cultural tradition which in Europe held a homogeneous population together and reinforced a particular theology, in America operated in the opposite direction; the very multiplicity and variety of cultural traditions in the same community made for heterogeneity and acquainted the population with novelty and difference—no less in religious thought than in cultural standards and outlook.

It is out of this social experience of the cultural melting pot and the frontier that American religious ideas have taken shape. Dr. Aubrey makes no claim that this principle is something peculiar to American theology, but boldly

maintains that *all* theology arises within specific social conditions and reflects actual human needs or actual social experience. This, he insists, was true of the historic Christian dogmas—they were all the product of thinking about crucial decisions for social action, that is, they stem from ethical issues. "The creative note in historic theologies is plucked from the vibrating strings of human struggle, and the age-old quest of men and women is the sounding board which gives it resonance."

The principle of social or ethical experience as the condition out of which theological ideas emerge is applied with vigor to the current European theology. Dr. Aubrey maintains that conditions in Europe are so unlike conditions in America that a theology arising there, instead of being able to justify itself as universal, is bound to include many features that are repugnant and irrelevant to non-Europeans. The general attitude prevailing in all European countries can be described, he says, "by only one word: it is psychotic":

> Abnormal mutual suspicion amounting to fantasy, cynical despair of ever getting peace, tremulous fear of enemies named and unnamed, the sense of impending fatality—these attitudes charge the air and create such nervous tension that stable thinking is well-nigh impossible even for the visiting American! And so religion becomes an affair of impending crisis and despair in German theology. The eschatological framework, ever a source of refuge in time of trouble, is erected again in philosophies of history such as those written recently by Tillich and Berdyaev. Agnosticism becomes the precarious basis of faith—and even faith is held to be a gift. The abyss of European political chaos becomes the prototype of a metaphysical abyss, with Karl Barth's God on the yonder side. Should we not recognize this, despite its valuable insights, as a morbid defeatism, as unreal to us as nihilistic Buddhism was to China? Have we not faced the dissolution of cultures in our midst? Can we not see the way of patient, slow, experimental thinking as a saner way?

There is no touch of superiority in this description of European conditions as contrasted with the less strained and more open conditions which prevail in America. Quite the contrary. Every reference is bulwarked with humility and sympathy, and with gratitude that America, through no merit of her own, has been blessed by a more genial fate. Nor does Dr. Aubrey assume that a theology arising from the more relaxed and open situation of this new country is universal, while a European theology is insular and temporary. This is not his purpose in writing. All he asks is that American Christians shall consider well whether "the European chaotic interim of strife [shall] be made our norm for theological reflection"; and whether, instead of yielding the gains which have been made in our own unique experience, we should not accept the theological plight of Europe's churches "as a challenge not to imitate them, but to offer help."

In a striking paragraph Dr. Aubrey brings the issue between American and European theology down to a sharp antithesis:

> Once this simple fact is realized, the temper of Christian thinking becomes empirical. The vague generalizations about worldliness and secularism give place to the consideration of specific problems: How shall we work for peace? How can we make the transition in economic attitudes from love of gain to love of men? Where is the fulcrum on which married people can be lifted from their *égoisme à deux* to a sense of social responsibility? It will be quickly pointed out by European critics that this is not theology, nor even Christian ethics, but social policy. It is well that this criticism should be voiced, for it raises the central issue. The issue is this: Does Christian theology find its content by the reiteration of conclusions long since uttered and now accepted apart from their context? Or are the affirmations of Christian theology found by working through the deeper implications of such concrete decisions as those I have just cited, in the light of Christian fellowship?

It is interesting to note that this same number of *Christendom* contains an article by Dr. Adolf Keller of Geneva, entitled, "The American Church—Through European Eyes." Dr. Keller, coming directly from the Oxford and Edinburgh conferences, had just completed an extended tour of the American churches as a member of the National Preaching Mission. His observations and comments on American church life give a measure of the great differences between European and American thought, and thus heighten the significance of Dr. Aubrey's thesis. That a sophisticated visitor to America is moved to set down as one of his important observations the fact that "multitudes of American Christians still believe in the efficacy of constructive efforts," should give the smug American "activist" and "idealist" some plumbline measure of the depth of gloom from which the European Christian looks out upon his world. Dr. Keller speaks of the bad jolt which the failure of prohibition gave to "the American church's faith in human effort," and gently chides us for acting too much on the assumption "that God wills what our hearts declare to be his will." May it not turn out, he asks, that "the hour of our impatient attacks is not God's hour, and that God's victory will come, not in the form of human or Christian victories, but sometimes in what are our lamentable defeats?"

Here in these two articles are the materials out of which the great theological issue of our time is made. Whether Dr. Aubrey's statement offers an adequate or even a partially sound solution of the issue is not up for present consideration. In directing attention to it, The Christian Century deliberately reserves its own criticisms. But there can be no doubt that the challenging words of this article mark more than the turning of the theological worm. They mark the epochal turning of a corner in theological controversy. Not since Barthianism first appeared on the horizon, and the "radical" and "realistic" schools of religious thought appeared in America, has so competent and unqualified an apologetic for empiricism in theology been written.

Much has been written in criticism of various features of European theology and its American refractions. But the significance of Dr. Aubrey's statement is that it cuts under all particular doctrines and challenges *the mood in which European theology is conceived,* affirming that a universal Christian theology cannot be conceived in the gloom that rests upon present-day Europe. "What is claimed to be universal we shrewdly suspect is a by-product of European conditions." Over against this mood, Dr. Aubrey claims equal validity for the mood in which American empiricism has emerged, and calls upon the ecumenical movement to embrace both schools of thought, on the principle that ecumenical thinking can be achieved only by mutual stimulation and correction in an inclusive intellectual fellowship.

With this appeal, whatever the merits of a particular

theological position may be, we are in hearty accord. The ecumenical movement must make a place for characteristic American thinking, and characteristic American theologians must prepare themselves to participate in the ecumenical movement. At first blush, it looks impossible for representatives of the two schools to sit down together in conference—the gulf is so wide!

But is it so wide?

An Epochal Conference

UNDOUBTEDLY the most important church event scheduled for the next few months is the twenty-fourth quadrennial General Conference of the Methodist Episcopal Church, South, which convenes in Birmingham, Alabama, next week. As the delegated legislative body of one of our largest and most progressive denominations, its sessions would always claim attention, but this year they will possess an extraordinary significance and interest. This is true because the Birmingham conference will finally approve or reject the pending plan for the reunion, after approximately a century of separation, of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church.

The plan for Methodist unification has been under nation-wide discussion for more than two years. Every requirement of the complicated legal process necessary for constitutional change within the several churches has been fulfilled, except for approval by the General Conference of the Methodist Episcopal Church, South. At Birmingham next week that body will have its first opportunity to act. Methodists throughout the nation will naturally follow its action with the greatest concern. But that concern will not be limited to Methodists. The size and importance of the churches involved in the proposed merger make it a matter of serious interest to all who want to see a more united and effective Protestantism.

Readers of The Christian Century have been kept informed of the progress of discussion and of action on the pending plan of unification since it was first proposed. There may be value, however, in attempting to summarize here developments to date so that events soon to transpire at Birmingham may be better understood, especially by those who are relatively unfamiliar with Methodist church procedure.

The nearest previous approach to Methodist unification came just twelve years ago when a plan, prepared by a commission representing the Methodist Episcopal Church and the Methodist Episcopal Church, South (the Methodist Protestants were not then included), proposed a basis of union which was subsequently passed by adequate majorities in the General Conference and among the members of the annual conferences of the Methodist Episcopal Church and was approved by the General Conference of the southern church by more than the necessary two-thirds vote. This plan failed, however, to get the requisite three-fourths majority (although it received majority approval) among the members of the southern annual conferences. The leaders of the opposition to the plan were two bishops noted for their conservatism—W. A. Candler of Atlanta and Collins Denny of Richmond—and the basis of the opposition lay largely in the fact that the proposed plan brought the southern church into too close fellowship with the Negro conferences of the northern church. By an appeal to race feeling and by virtue of their own enormous personal and official influence these two bishops brought about the defeat of the plan, although it is significant that, even so, a majority of the rank and file and a great majority of the leaders of the denomination voted their approval of it.

Now, ten years after that defeat, another commission, including representatives of the Methodist Protestant Church as well as of the two larger denominations of Methodists, has proposed another plan. There is not space here for a discussion of either its character or its value. Both have been dealt with in these pages. In a word, the plan attempts to conserve sectional interests (not only as between north and south, but also as between sections of each) by setting up five geographical jurisdictional conferences and giving to these conferences a large part of the authority previously vested in the General Conferences of the several churches. And it attempts to meet the racial issue, as raised in the southern church ten years ago, by excluding the Negro annual conferences from all the geographical jurisdictions, including them rather in a "Central Jurisdiction" which virtually covers the nation, north and south.

In spite of opposition from many of its Negro members and an adverse majority among the members of the Negro annual conferences and in spite of the opposition of many white members, who have felt that even unification was not to be purchased by a betrayal of its Negro constituents, the Methodist Episcopal Church has approved the plan by an overwhelming vote—470 to 83 in the 1936 General Conference and 16,793 to 1,867 in the annual conferences. The Methodist Protestant Church has likewise approved, only five of its twenty-six conferences dissenting. Again, as a decade ago, the issue will be finally decided in the south.

There is every indication that the decision this time will be affirmative. Because the southern General Conference was not to meet until this year, it was decided to permit the 1937 annual conferences to vote on the issue in advance of action by the General Conference. All of the conferences have voted and the final tabulation shows that 7,577 members favored the plan as against 1,247 who declared themselves opposed to it. The law of the church requires only a three-to-one approval of most constitutional changes; an almost seven-to-one affirmative vote has thus been registered. Only one conference gave a majority against the plan—North Mississippi, by a vote of 117 to 125. This enormous vote for unification in the annual conferences makes it virtually certain that the General Conference will give the required two-thirds approval. For the same annual conferences which voted so overwhelmingly for unification elected the delegates who will compose the General Conference. It would not be surprising if an almost unanimous vote of approval were cast next week at Birmingham.

This summary of the existing situation would not be complete without some reference to two movements of

opposition within the southern church, which have recently developed and which are certain to make themselves felt at Birmingham, although it is highly improbable that either will decisively affect the General Conference's action.

The first and less important of these has been launched under the sponsorship of a body calling itself the "Laymen's Organization for the Preservation of the Southern Methodist Church." This group, recently very vocal, is a small, although perhaps a growing, body of reactionary laymen and ministers who, largely on grounds of sectional and racial prejudice, oppose the adoption of the proposed plan, as they would undoubtedly oppose the adoption of any unification plan. Their plea that unification is being adopted by ministers in the face of general opposition among laymen (except where the ministers have deliberately kept the laity in ignorance of what is happening) deserves no attention, and so far as one can judge, is receiving very little. They point to the fact that the lay members of local churches have not been given an opportunity to vote on the plan. That is true, although they are represented in both annual and general conferences. But that argument is valid, if at all, only as a critique upon the whole Methodist policy, which allows only very limited rights to local congregations, and has no bearing at all upon the present case. The local churches of Southern Methodism have had as much part in adopting unification as they have in adopting legislation generally. What these laymen really want is to keep a southern church from any union with a northern body and their campaign is being judged and minimized on that basis.

The other and somewhat more formidable objection to unification is that made in the first instance by Bishop Denny—now retired—and his son, a Richmond lawyer, that the plan to be constitutionally adopted by the southern church requires the approval of *all* the annual conferences as well as the support of three-fourths of their members, and that, since one conference has voted negatively, the General Conference cannot legally consummate the union. The two Dennys have devoted several papers, published in a number of Southern Methodist periodicals, to discussing from their point of view the legal aspects of the case, and have recently been competently answered by Dr. Paul Neff Garber, professor of church history at Duke University. The argument is intricate and legalistic and any attempt to reproduce it would be out of place here. Although we are inclined to believe that the Dennys have technically the better case, it is exceedingly unlikely that the judicial council—a sort of supreme court within the Southern Methodist Church—will permit a mere technicality to defeat the will of the church so overwhelmingly expressed, or that the civil courts, if the matter is ever brought within their jurisdiction, will take a different view, especially if the highest court of the church has declared the action constitutional.

So matters stand as the General Conference delegates gather for what may prove to be the last General Conference of the Methodist Episcopal Church, South. Its members will undoubtedly rest under a peculiarly solemn sense of responsibility. It will be the prayer of many in all churches that they may discharge that responsibility with wisdom and courage. The deliberations of the conference will be reported and interpreted in later issues of The Christian Century.

Before Opening a Letter

EDITOR THE CHRISTIAN CENTURY:

SIR: I can picture the swift, efficient and tidy way in which you open a letter: extracting the paper-knife from its appointed pocket—the knife presented to you by a Hundred Admiring Friends—you cut the envelope and spread the letter before your eyes. I am not at all like that: the paper-knife is always in another pocket, and I tear the letter open with ragged edges, but not at once—certainly not at once.

I first look at the envelope carefully; note the stamp, the postmark, the handwriting, if any. I then make conjectures upon its contents. Only after much speculation, which however need not take a long time, I take the extreme measure of opening the letter and letting it speak for itself. I am like the senior Mr. Winkle in *Pickwick:* "The old Wharfinger turned the letter over; looked at the front, back and sides; made a microscopic examination of the fat little boy on the seal; raised his eyes to Mr. Pickwick's face, and then, seating himself on the high stool, and drawing the lamp closer to him, broke the wax, unfolded the epistle and lifting it up to the light, prepared to read."

There is much to be said for this leisurely approach. For indeed a letter is a most mysterious event, not to be treated lightly. The epistle may begin "We are sorry to inform you," or "It gives us much pleasure to inform you that under the terms of your late uncle's will. . . ." (What a home of sorrows an editorial office must be! A land of Regrets and Waste-Paper Baskets!) It may be that within that mysterious packet the Word of the Lord may come. I am sure that you have had such letters, in which a Hebrew would have said that the Word came to him—and why not? Or it may be that a cunning temptation awaits you, always in a subtle disguise. Splendid prospects with only one small condition from the Tempter, "If thou wilt fall down and worship me." There are many possibilities and it is well perhaps to dwell upon them for a moment. If the evil tidings are there, you are prepared a little; if not, you enjoy at the very least the pleasure of not receiving them.

I am not thinking of accounts, advertisements, printed documents of all kinds; these are not strictly letters. Even the editor's "regrets," gentle and kind as they may be, have a somewhat formal air. I think of letters—real, substantial, heart-to-heart letters. They are fewer in these days, but I suppose we must pay a price for modern inventions. In years to come we shall no longer have "Life and Letters" of the modern Cicero or Augustine. We shall rather have "Life and Telephone Messages of Cicero" or "Life and Telegrams of St. Augustine," or "Gramaphone Records of the Saints." They will be very wonderful; and the men of those days still to come will be thankful for their privileges—that they are not as those primitive people of the

twentieth century. There are times in which I am thankful that I shall not see those days. It takes too much readjustment of mind. I shall be content to receive and to rejoice in letters, nor shall I lose the mystery and wonder of this transaction in which the absent faces draw near and the silent voices speak.

That is why the coming of the mail is still awaited by me with eagerness and its heralds are welcome members of a host who "speed o'er land and ocean without rest." That is why I pause before opening a letter as before some new enterprise. It is, to quote a modern sage, the "pause that refreshes."

Ever yours respectfully,
QUINTUS QUIZ.

VERSE

We Are the Dead

WE are the dead who never learned to arise;
We were asleep when the new age knocked at the gate.
We never stirred in response, or opened our eyes,
And the young age needs must hurry and could not wait.

The earth is freshly sprinkled, the grave is shallow,
But we shall not wake for we got out of step with the spring.
A plough turns the ground on the hillside, but we lie fallow,
For we missed the vision, the many-splendored thing.

It is not the soldiers who battled at our behest,
Nor even the poor we broke in our shops who died,
But we who slighted the wind on the mountain crest,
Who failed to notice the far off turn of the tide.

We are the lost ones, we are the tragic dead
Who died in our sins, whose hearts in the cool earth burn.
The bright-winged future floats like a shadow overhead,
And neither the past nor we shall ever return.

EDITH LOVEJOY PIERCE.

In His Hand

THOUGH each stand on the outermost tip
Of his own individual star,
We are held with our stars in One Grip
And we are as our brothers are.

RALPH CHEYNEY.

To Poets Before Disaster

PIVOT your dreams on a gull's flung cry,
And balance your heart on wind as a dark bird
With taut and desperate wings. Let your least word
Be poised on the aching emptiness of sky,
Be tuned to wind and bird sounds, for these
Will endure when hearth fires die and roofs go down
In dust, when stones crumble, and the cold seas
Withhold their dead while the deserted town
Awaits its ghosts amid ruin. Love, if you will,
The tall and shining cities; praise the brief white
Of hawthorne by dark rivers: when the light
Is gone forever and the streams are still,
There will be wind to bring from utter dark
The bitter-sweet song of the last lark.

LEONA AMES HILL.

A Man of God

EARNEST and gentle, in his altar dress,
With wistful eyes he "looked on lovely things":
His was the song, his were the spreading wings
That brood and shelter youth in holiness.
Babies at play he touched with swift caress,
Mindful of Jesus and his pleasant ways.
And yet . . . on afternoons of velvet days
When tiny creatures timid feet would press
The woodland moss, he wandered with a gun
And ruined many a hope of wings and song
That to leafed churches of the sky belong;
And mocked the little children of the sun.
(Strange that the echoes in the empty trees
Should cry: "The least of these . . . the least of these!")

RUTH GUTHRIE HARDING.

The Perfect Chord

MILLIONS approach it, yet but one attains
The perfect chord, the flawless master-key.
Thus, from a myriad inharmonious strains,
Rises the one immortal harmony.

STANTON A. COBLENTZ.

On Goya's 'The Garroted Man'

INFINITE sadness in a tortured face,
The twisted thong that choked away the breath,
And all the lines of pain cannot erase
This cold composed beatitude of death.
See how the bound hands gently fold the cross
In one last faithful reverence of prayer
And how the candle beam which falls across
The face falls like a benediction there.
A benediction false, for if he died
Receiving grace, he still has died in vain.
Hearkening backward from the Jordan's side
He hears the rumbling cannonades of Spain,
Feels the old pang of the thong once more
And weeping, wavers on the nearer shore.

JOHN S. MOODEY.

Injustice

I HEARD the verdict, stern and grim—
And a sigh of God amidst the row.
The powers decreed the cross for Him—
They are not called Sanhedrins now.

SHELDON SHEPARD.

An Evening With AE

By Edgar DeWitt Jones

I WAS lonely in Dublin. Æ—George W. Russell—was gone.

In the summer of 1935 death came to "The Bearded Plato," and Dublin is not the same. The familiar figure that had so often strode the streets of the capital of the Free State with a kind of Olympian grandeur would cross Merrion Square no more. One of Ireland's greatest sons had gone to join John M. Synge, Clarence Mangan, Sir Richard Steele, Edmund Burke, Oliver Goldsmith and others of the immortal company. I strolled over St. Stephen's Green in the mystic twilight, oblivious to the lovers sitting on the benches and pretending to be watching the swans on the lake. I did not hear their soft-spoken speech nor observe their bold caresses. I was living over again the magic evening I spent with Æ in Dublin in the summer of 1923.

I

I had come to war-scourged, politically-crazed southern Ireland that summer fourteen years before, to write a series of articles on the sorry conditions caused by the disastrous division among the Sinn Feiners. I carried letters to the leaders of both factions, as well as to several celebrities. But I had no letter to Æ, and I speculated as to how I might manage to meet him. The resourceful doorman, so long a picturesque fixture at the Shelbourne Hotel, proved to be as effective as the best letter of introduction signed by a somebody. "Nothing could be easier," he explained, "Mr. Russell passes here every day. I'll hail him and tell him there's an American gentleman here who wants to meet him." It sounded easy, too easy, I thought. But the next day, just after breakfast, the doorman called to me: "Here's Mr. Russell," he announced. And so it was. Æ himself, broad-shouldered, stoutly framed, bronze bearded, his fine eyes twinkling, his friendly hand extended. I took it eagerly. Æ was pulling at a pipe and trailing clouds of smoke. He took the pipe from his bearded lips. "What can I do for you?" he said.

"Could you give me an hour of your time?" I ventured.

"Certainly, and more than an hour if you wish it. Can't you come to my home? Would tomorrow evening suit your convenience?"

I think I gasped as I answered, "It would."

As I waited to keep my appointment with Mr. Russell I learned the origin of his arresting pen name. The story goes that he was in the National Library in Dublin waiting for the attendant to give him a book, when his eye fell on a dictionary of religion that was lying open on a table. The first word that caught his eye was "Aeon," and it was explained as "a word used by Gnostics to designate the first created beings." Young Russell was impressed, and so great was the impression that he has ever since called himself by the first two letters of the word "Aeon." He intended to take "Aeon" as a pseudonym, but a printer, not finding his handwriting easy to decipher, printed only the first two letters and added a question mark. Russell in his proof deleted the question mark and left "Æ" standing. Such is the history of the cryptic letters by which one of the most famous Dubliners of his day was known the world around.

II

One seldom sees a personage at his best save in his own castle among his books, pictures and other treasures, and thus it was I saw Æ.

His house was unpretentious, quite modest in fact, but comfortable and homey. The room in which he received me was part library, part studio, a "den" worthy the name. His books—the volumes he handled and knew as a man knows his wife and children—possibly better—were there. And the pictures—his own handiwork—varied and lovely scenes of Irish lands, mountains and waters, vivid in coloring and of a brooding, mystic beauty; a few portraits of Irish contemporary celebrities, his friends—such were the appointments of the room where we talked that golden evening through.

Candidly, I do not regard a beard as an asset to "manly beauty"; rather the contrary, in fact. But I am willing to make an exception in the case of Æ, the "bearded Plato." There was something in his appearance that suggested the portraits of Roscoe Conkling, only the imperiousness and arrogant air of the eminent American senator were wholly absent, and in their place a modest, elegant gentleman of Chesterfieldian graces. Æ's longish brown pointed beard was showing a little gray; his head crowned with Tennysonian locks was massive and noble. I see him now—the flowing windsor tie, gray tweed lounge suit, loose and comfortable, mark the ease and fluency of the man, feel the warmth of his radiant personality, calm, poised, yet buoyant, the whole man very much alive. Æ lived up to his reputation fully, a thing that cannot be said of all celebrities.

Pipe in hand oftener than between his teeth, he talked literature, not merely about it, and discussed politics with a sanity and breadth of view not common in Ireland at that day. The man was a mystic, yet his feet were firmly planted on the earth. He commented freely on numerous subjects, and gave his estimate of the personalities then looming in Ireland. As I listened to his appraisal of men, books and events, a phrase of Lowell's in his famous "Commemoration Ode" flashed through my mind. Here indeed is one of "Plutarch's men," I thought.

I took careful notes of the interview and wrote out a report of the conversation before I left Dublin, early in August, 1923. What follows is word for word of the final draft as I prepared it and later slightly shortened it.

III

"Ireland, I fear, is no longer an island of saints, unless it be plaster saints." Æ's brown eyes smiled at me through wreaths of smoke as he pulled at his pipe. "Idealism has suffered, but it is not wholly dead. It cannot wholly die in Ireland."

"What do you think of the long struggle for an Irish republic?"

"Some of my dearest friends are numbered among the Republicans." Æ's expressive eyes became tender, and he paused. "There was Erskine Childers"—he indicated a portrait on a nearby easel, his own portrait of Childers, and went on—"He was my friend, brilliant of mind, generous and beautiful of spirit. I think he was wrong in some of his political views, but what is more important, he was true to his convictions. Now, politics is not an exact science like mathematics, though some appear to think otherwise. Take such words as 'republic,' 'nation,' 'democracy'—these words are not transparent as some seem to believe, rather they are opaque words. A republican form of government by any other name would serve as well. A mere term is not worth dying for, a mere theory does not warrant a martyrdom as I see it. But there have been heroic souls who saw it differently, who died for a term, a word, a definition."

There was one question that had been on the tip of my tongue all evening. Two nights previous I had attended a mass meeting of Republicans at the Mansion House. The place was crowded to overflowing and the enthusiasm perfervid. The day following, the press of Dublin all but ignored the Mansion House meeting though columns were devoted to the Free State campaign. I asked Æ how he accounted for such discrimination on the part of the newspapers.

"The Republicans have nothing to say," he explained. "The people are tired of hearing the same thing over and over again. The Republicans need to restate their position and they could profit if they scrutinized carefully what is going on in Italy and Russia and other sections of society. The very least that they could do is to put their old wine in new bottles."

It was a clever answer, and his diagnosis of the Republican case may have been correct. Yet it did not wholly explain the attitude of Ireland's influential newspapers toward the "irregulars." For once I thought my Plato nodded.

IV

A lengthy pause. Æ stroked the long brown beard and puffed at his pipe thoughtfully. "The greatest men of Ireland who will be remembered longest were not the most brilliant, possibly," he mused. "We have had some towering leaders who, when they died, left nothing more substantial than the memory of a name—not to be belittled, I grant—yet not the noblest legacy, after all. Let me be specific. When the historian writes the story of modern Ireland he will, I think, chronicle the names of four men, two still living, whose monuments are observable in the nation's life. One of these will be Michael Davitt, who broke the back of feudalism in Ireland and started a movement which has made every tenant a potential proprietor of the soil he cultivates; another is Sir Horace Plunkett, who transformed the individualistic Ireland into a cooperative community, the end of which is not yet; a third is Dr. Douglas Hyde who pioneered fruitfully for the Gaelic revival and lives to see the achievement of much he fought for. The fourth is, I think, the one figure of heroic pattern out of a number who helped to bring in the democracy with which we are now experimenting—I refer to Arthur Griffith."

"Who is your favorite American writer?"

"Ah, Whitman, I should say. There was a man. I read him often. I like Emerson, too, your serenest soul. Recently I have been reading the poems of Edwin Arlington Robinson, and I find them stimulating. Then, I like what I have read of your man, Vachel Lindsay. You have an interesting country, young, virile, daring!"

Æ dwelt much on the Gaelic revival, the labors of Douglas Hyde, Lady Gregory, W. B. Yeats and others. He was interested in the agrarian movement, having been associated with Sir Horace Plunkett in farming experiences; sketched the rise of Labor. Nothing human failed to engage his mind. He knew his Ireland, her strength and weakness, and he condemned lawlessness and disorder in emphatic terms. He did not, at that time, think highly of DeValera (he pronounced the name with the accent on the second syllable). Whether he came to think better of "Dev," who rose from prison to the presidency of the Free State, I cannot say. Yet withal he was so gentle, so considerate and charitable in his estimate of men.

Æ spoke of James Larkin, the Labor leader, now a member of the Free State parliament, a huge-framed man with a handsome Irish face. "The man has individuality and personal magnetism," he observed. "I was once on a tram when Larkin came in. Scarcely any of the passengers knew him by name, but as he came in and took a seat, we felt his presence."

V

The topic switched to "dear, dirty Dublin." Æ's knowledge of the Free State capital was vast. He discoursed on historic buildings, old houses, antiques, famed Dubliners, and inquired if I was familiar with a little book entitled *The Glamor of Dublin*, by D. L. Kelleher. When I told him I had never heard of the book, he arose, took down a slender volume from his shelves, explained that the chapters were brief, impressionistic and exquisitely phrased. "Listen to this," he said, and he read this paragraph from "Swift and Stella":

> Such a night with clouds falling from the stars like hair unbound, and a lamenting wind moping and wandering over the city till even he shudders in that lamplit room, poring strangely over his papers, noting down and stopping with a start to drop his pen and strike with his palms upon the table and recover from an agony and so write again. Here in his dean's house, now fallen to be police station, is Swift the satirist. Swift the vitriol-tongue who can burn a parliament away with a phrase, Swift whose fame all envy but whose self there is none more to love. For over there by those torches and tapers they are laying her deep tonight in the Cathedral corner, out of his reach entirely now who has tortured her with riddles too long. No music at the end nor sunlight streaming through a painted window, no plumes but the smoke-wreaths of the pine, no tender organ notes to dim the dry coughing of the older clergy, and the "clatch, clatch" of shovels struck into the clay. So lay her down and leave her to the pitying dark, poor Stella who has been beguiled and baffled and wrecked by this intellect and enigma of the awful Swift. And for him as he drops his head upon his crossed palms while the lamp gutters out on the deanery room a little pity too! For, colossus of his day, yet does malign Fate stride him down with a fearful physical ill. And from his gloom and his secret hide, ye kind stars! and pass quickly telling it not to his neighbors, thou lamenting wind!

"Read some more," I pleaded. And in his rich, resonant voice he read the chapter on "The Phoenix Park Murder," when on "a lovely evening full of May-music of birds," Lord Frederick Cavendish and Under-Secretary Burke were foully slain by certain "clay-faced men." And he followed this with the mournful fragment devoted to "Wolf Tone and His Martyrdom."

VI

It was near midnight when I said I must go. Æ took his hat, relit his pipe, and accompanied me two blocks, where I was to take a tram. The tram was late, so we continued to stroll. He was in a reminiscent mood, much to my delight, and I listened enraptured to his talk of men, of poetry, art and religion. A moon half hidden by the misty night shone faintly overhead. There was the perfume of flowers on the night breeze. From the not far distant sea came the muffled blast of a ship's siren. I wished I might walk with this man for miles and miles. But the tram came all too soon.

Two days later I came away from Plunkett House with a copy of *The Interpreters* in my hands, and as I turned into St. Stephen's Green, I dropped down on a convenient bench and opened the volume. On the flyleaf was written: "George W. Russell, 'Æ,' " and under the signature these lines from one of his poems:

> The few we are shall still unite
> In fealty to unseen Kings
> And unimaginable light.

The last time I saw Æ was in Detroit in the winter of 1930, where he appeared in a lecture course at the Detroit Athletic Club. I was at the club to greet him when he arrived. He looked much older, the bronze beard was silvered, the great shoulders stooped a little, and I thought he was heavier than when I last saw him. He was tired, but his eyes were bright, and his voice as gentle and restful as ever. I accompanied him to his room and visited with him there. Seated in an easy chair, his pipe going, he seemed to shed a dozen years. We talked of the religion of the mystics, and he cited to me St. Paul's reference to being caught up into the third heaven. "St. Paul was a mystic," he remarked. "There are many heavens, you know, at least seven, and how many more nobody knows." Then he spoke of the unity of the universe, the beauty that bathes the earth in celestial glory, the grandeur of the humblest life. I heard his lecture on Irish writers that evening, a discriminating and revealing hour. At its close I clasped his hand and looked into his eyes for the last time.

VII

The same tall, gallant doorman is still at the Shelbourne; St. Stephen's Green is as lovely as of yesteryear; the green, white and orange flag of the Free State flutters proudly from Government House, where grave Eamon DeValera of the deeply lined face, one-time rebel, sits in the president's chair; the statues of Burke and Goldsmith keep their long vigil in front of Trinity College; the murky Liffey flows on toward the sea; but the bearded Plato holds court no more in Dublintown.

He speaks to us still in these lovely lines:

> When the trees and skies and fields are one in dusky wood,
> Every heart of man is rapt within the mother's breast,
> Full of peace and sleep and dreams in the vasty quietude
> I am one with their hearts and at rest.

Religion Returns to the Campus

By T. T. Brumbaugh

IT has been my privilege during the past six months to travel in twenty-two northern, eastern and western states and visit sixty colleges and universities, a large proportion of which are tax-supported. Seven years ago, after an absence of five years from this country, I covered much this same itinerary. Now after another such absence I am again having an opportunity to observe objectively and comparatively the state of religion on the American campus. I am ready to state unhesitatingly not only that there is a growing concern for religion as such among students in this country but that in administrative circles in tax-supported and other schools there is enhanced appreciation of the spiritual interpretation of existence which is the specific province of religion.

Twenty years ago, when I was a student, religion as represented by the Young Men's and the Young Women's Christian Associations in both secular and denominational institutions was having a difficult time, and churches near the campuses were very largely ignored by the students. The materialistic philosophy of science was then more prevalent in academic circles than it is now and few schools other than sectarian gave frank attention to religious interests in student lives. The most superficial observer would have to admit, however, that a great change has come about since that time. Today, though the Y.M.C.A. and the Y.W. have had to relinquish much of their earlier monopoly on campus religion, there are multitudinous evidences that spiritual forces are more vigorous and vital than they have been for years.

Schools of Religion Increase

One of these evidences is the phenomenal development of schools of religion supplementing secular education at or near many of the large state universities. More than any other denomination, the Disciples are responsible for inaugurating this type of religious instruction in close proximity to tax-supported colleges and universities. Today, however, most of these schools of religion have become interdenominational in administration and faculty and, as at the Universities of Missouri, Iowa and Kansas, give instruction meriting credit toward university degrees.

It should be noted, moreover, that to secure such recog-

nition and credit from institutions operating under supervision by state and other secular educational authorities, religious instruction must not only measure up to established standards of scholarship but must also be nonsectarian in character. Perhaps the most gratifying aspect of this situation is not so much the willingness of the universities thus to recognize the place of religion in education as the disposition of religious bodies of widely different creeds and practices to cooperate in meeting these requirements. In one of the most recently established ventures—at Laramie, seat of the University of Wyoming—Methodists, Latter Day Saints and Catholics are cooperating in giving such instruction! Entirely aside from the intrinsic value of the ideas imparted, the spectacle of such a united front emphasis upon religion by both university authorities and churches is heartening.

What Is Taught?

From the secular university's viewpoint it is essential that religion, if it is to be admitted to the campus at all, shall be basic and without the divisiveness of sectarianism. Some may retort that this emasculates religion by reducing what is taught to a common denominator among faiths and sects, and on this ground many cults refuse to participate in cooperative undertakings. Yet, aside from the possible deduction that perhaps the common denominator of differing religions is nearer the universal truth than the aspects in which they vary, there is cogency in the educational authorities' contention that public institutions of learning can go no farther than to place due emphasis upon the spiritual interpretation of life and the commonly acknowledged moral values implicit therein. In this field, if accorded the cooperation of the churches, they are willing to recognize and accredit religious instruction as of equal value with other disciplines in education.

Moreover, though beyond this median of religious and moral emphasis public education cannot go, there is a gratifying willingness on the part of tax-supported colleges and universities to grant the various religious bodies every facility for establishing contact with students. It is symptomatic of a high evaluation of religion when, as at the University of Michigan, one finds both a religious counselor and a director of religious activities employed by a state institution, and then in addition finds Sunday attendances of a thousand and fifteen hundred, largely students, at nearby churches. It is also significant when, as at the University of Idaho, the administration in cooperation with the local churches holds a periodic religious convocation on the campus and at other times urges students to attend the churches of their choice in the city of Moscow.

Catholics in United Front

Perhaps the most striking example of what may be accomplished by cooperation among religious bodies in and around a campus is to be found in Los Angeles, both at the Junior College and at the southern branch of the University of California, U.C.L.A. Across from the Junior College campus, which was formerly the site of the U.C.L.A., the Catholics built a student center and named it Newman Hall. As the need for cooperation and coordination in religious activities became more pressing a religious council of churches and student workers was formed and Newman Hall became its home. Today at the entrance to the building, which is the center for a varied program of religious, educational and social activities under the auspices of the council and its component groups, are inscribed these words:

Student Religious Center
Newman Hall

Episcopalian	Baptist
Lutheran	Catholic
Methodist	Church of Jesus Christ [Latter Day Saints—Mormons]
Presbyterian	Congregational
Unitarian	Disciple
Y.M.C.A. and Y.W.C.A.	Jewish

When the University of California at Los Angeles outgrew this campus site, turned it over to the Junior College and moved to its spacious new grounds and buildings in Westwood, the religious council moved to new quarters also, a fine building at the edge of the campus where every leader and constituent group has an office and where adequate facilities are provided both for denominational meetings and for the joint gatherings which such close coordination encourages. Any religious body may affiliate with this program and it is highly significant that throughout the years Catholics, Jews and Protestants—even including in the latter category such widely divergent groups as Lutherans, Unitarians and Mormons—have been able to cooperate without losing the distinctive qualities or emphases which each considers essential in religion.

Mormons Show the Way

Unfortunately, however, many denominational groups, both national and local, have not learned the lesson of association with others of kindred spirit in the common cause of combatting materialism and greed with united stress on spiritual values and moral goods. In realizing the importance of this, educators are in many places far in advance of religious leaders. In one state university I found that though the campus authorities were willing to grant recognition and college credit for courses in Bible, church history and religious philosophy, the Methodists, Presbyterians and other Protestant groups could not get together on a united plan. Great was the surprise therefore when it was found that the Latter Day Saints had met the university's requirements in a basic and nonsectarian presentation of the Bible and the spiritual interpretation of life and were starting such courses of instruction under competent teachers in the local Mormon student center recently erected near the campus.

Lest this be taken as an example of undesirable Mormon aggressiveness, it is well to add parenthetically that there is no religious body in America today more alert, progressive and cooperative in the field of religious education in academic centers than the Latter Day Saints. Whatever may be said of its origin and tenets, the present leadership of the church, which has such a large following in our western states, is awake as is perhaps no other denomination to the importance of paralleling secular education with religious instruction high in intellectual and moral content. And whereas some bodies have felt it wise to create sectarian schools which parallel the secular instruction given

in tax-supported schools but with a particular religious interpretation, the Mormons have seen fit in recent years almost to abandon the attempt to impart secular education and have concentrated attention on giving religious instruction in seminaries and institutes near tax-supported high schools, colleges and universities. Such "seminaries" are located hard by more than ninety public high schools in western states, and their "institutes" providing religious, educational and social equipment and even dormitory accommodations are to be found in a dozen large western university centers.

Nor are these to be considered narrow, intolerant and exclusive institutions such as have too long been associated with the Mormon tradition. Where high school credit for religious instruction is asked and granted, as in most of these ninety "seminaries," the public school requirement that such religious training be basic and nonsectarian is fairly met. The same is true in the college and university centers which fell under my own observation. In fact, when I found Methodists and Mormons cooperating in such undertakings as those at the Universities of Idaho and Wyoming, and in the latter place even Catholics included, my conclusion was inevitably that the Latter Day Saints have surpassed some of the rest of us Protestants in brotherliness; and that we all might take a page from the book of Mormon in regard to supplementing secular education with religious instruction in an economic yet effective way.

Faculty Outlook Changing

Many other signs of spiritual and moral awakening among the public schools and colleges of the land might be noted. In the instances where presidents and administrators have been changed in recent years the new incumbents have been almost without exception men possessed of deep religious and ethical insight. The same may be said with respect to instructors in science and philosophy, though much of the older, blatant materialism remains, especially in high schools. Religious workers say they never before have had such easy and gratifying access to the students of tax-supported schools, often at the insistent invitation of the administrations. Moreover, never were students more approachable with a religious message for present-day needs.

This is not to say students today are any more interested in outmoded Sunday School, Christian Endeavor and church worship practices than they have been before. I found one pastor who, when he came to a church near a state normal college which had a Wesley Foundation program calculated to meet modern student needs, decided it would be easier to go back to the old Sunday School class and Epworth League organization; and, from all reports, it *is* easier to handle now because there are fewer students to think about. Yet on the whole, the churches attempting to minister to students are employing methods suited to the situations and problems of today's world and are keeping in the background the tendency of denominational officials to measure effectiveness by the number of baptisms and accessions to church membership, or by any other numerical standard.

Particularly gratifying is the type of faculty leadership which is identifying itself with the fuller interpretation of religion one finds on and near most campuses today. Where, as at Cornell University and Kansas State College, the administration so approves of the religious emphasis on the campus that a building is provided for Y.M.C.A., Y.W.C.A. and all church workers and programs, such a united religious front brings response from teachers of highest caliber and these, in turn, supporting also their respective denominational efforts, have large influence upon student thought and conduct.

College Authorities Cooperative

The conclusion to be drawn from such observations and experiences would seem to be that educational authorities are ready and willing to extend cooperation and even the facilities of their institutions to the agencies of religious instruction and guidance when these interests are as earnest and united in pursuit of a spiritual and moral view of life as education is in pursuit of knowledge. Seven years ago I found religious interests at the University of Washington struggling more or less blindly to bring order out of chaos in the religious and moral life of the campus. The Y.M.C.A. and Y.W.C.A. were obviously experiencing the same eclipse of influence and popularity from which their programs have suffered in so many other schools; the churches were coming ever more aggressively and none too cooperatively into the field of religious work for students; and the administration was apathetic toward religion as an active factor in university life. Today the United Council of Religious Work is a potent force for religion on the Seattle campus, the Y.M., Y.W., and the constituent denominational groups playing their proper part in the scheme, and the administration and outstanding faculty members giving active support to religion as a dynamic force in the preparation of youth for happy and fruitful living.

Church, school and state are beginning to realize that each must have the other two as complementary factors in building character and that, granted mutual appreciation and coordination, none need usurp another's prerogative.

Vision

IT is a thread—a tiny, shining thread—
That weaves its way in home, in shop and street;
It skirts the busy paths that know the tread
Of young and dancing, old and tired feet.
Men glimpse its light but dimly, now and then,
As though it beckoned where some lofty track
Leads upward to a dream that might have been—
Above life's deep discouragement and lack.

But One there was who knew the commonplace
Touched with its glory, simple, yet divine.
He saw the yearning soul in every face,
And sensed the dignity of life's design.
Yet, men still dread his vision to embrace—
So poor the upper room, the bread and wine.

IDA NORTON MUNSON.

Can Palestine Be Pacified?

By Albert Viton

WHAT prospect confronts the Holy Land? I have tried to show, in previous articles, the essential insecurity of the economic position of the Zionist colonies. I have tried to suggest the fanaticism of the Arab nationalists. With two such groups struggling to gain the upper hand, can a permanent peace be established after all these years of bloodshed and hatred? Yes, I believe it possible. There are two ways—and only two—by which peace may be brought to Palestine. One of these is based on the long history of this land; the other on the political reality created during the past twenty years. But unless one or the other of these policies is adopted, the outlook for peace is hopeless.

All the ills of this country are caused by the presence of two conflicting nationalisms. The Zionists are as narrowly political in their outlook as are the Arabs; both demand domination. But this struggle for political control, although it fills the world's press at the moment, must be seen against the background created by two millennia of history. For Palestine is not like Bulgaria or Albania. More important than the political potentialities of these 10,000 square miles is the fact that they constitute the Holy Land, dear to three great religions. This is what makes Palestine a land *sui generis,* unique. As a country like Bulgaria or Albania, this barren and mountainous corner of Asia is not worth ten cents and would rarely be mentioned in the press. It is its spiritual significance that gives it an importance that is out of all proportion to its material value. This fact, I believe, contains within itself a solution of Palestine's problems, which, although it would not satisfy the rabid nationalists within the Arab and the Zionist camps, should prove satisfactory to the world as a whole, including the vast majority of Jews and Moslems.

Physical Development Needed

In saying that the universal religious interests in Palestine should determine its future I do not mean that, as the Holy Land, it needs to remain poverty-stricken, disease-ridden and three-quarters desert. Although a return to its former medieval atmosphere might serve to attract superficial tourists, I do not think that would serve the country's deeper and more fundamental interests. The sanitary installations introduced by the Jews, comfortable means of communication and clean hotels have not made the Holy Land less holy, nor has the erection of an electric station to give light to the land desecrated the Lake of Galilee. Although sentimentalists may sigh for the good old days when everything was so queer and unusual, it is doubtful whether the hundreds of blind beggers who squatted on the streets and the tens of thousands of paupers with eye diseases enhanced the holiness of the land or made it more attractive. If the reader wants to find out how holy Palestine was in those days, let him turn to Mark Twain, who saw it in the days of its medieval glory and has described faithfully what he saw.

But it should not prove impossible to provide Palestine with a political form that would be in accord with its fundamental significance. A revised mandate from the League of Nations, in which numerous Moslem powers are now represented, would undoubtedly offer the best beginning toward such an improved form of government, and Great Britain is probably better qualified to exercise the mandate than any other state. Unlike the present mandate, however, which is designed to expire eventually and to leave political control in the hands of the local majority, the new one should state definitely and solemnly that international administration would be continued without a time limit. A parliament with advisory powers could be provided, but responsibility should rest on the mandatory, which should be subject to league control. As to immigration, economic factors could be left to regulate that. But the Holy Land should be open not only to Jewish immigration; Moslems and Christians as well should have the right to live here. Thousands of Christians have found refuge in Palestine since the war, including Aryan Christians from the Third Reich. More immigration of this sort should be encouraged.

Eliminating Mutual Fears

This scheme may sound fanciful and totally impracticable. I am convinced that it is neither. Not only is it in harmony with the traditions of the country and a sufficient safeguard for the interests of humanity, but I believe that moderate Zionists and Arabs might accept it. The root of all the present trouble is the Arab's fear of being dominated eventually by a Zionist government. The Arabs fear lest they be driven out of the land, in spite of Zionist promises to the contrary, and their holy places appropriated by the Jews. They are not insensible to the economic benefits they have derived from Jewish immigration—at least the practical and unpolitical *fellaheen* are not—but it is the uncertain political future that they fear. Put this fear to rest, as a perpetual league government would, and nine-tenths of the battle for peace is won.

On the other hand, world Jewry too could be induced to accept such a scheme. What makes the situation so hopeless under the present circumstances is the fear which dwells in the hearts of Jews, as well as of the Arabs, and the necessity to find a place of refuge for at least a fraction of Polish and German Jewry. The Jews are afraid of an Arab government—and who can deny that they have reason to be afraid? Not only have the events of the past few years undermined their confidence in the Arabs' intention to be just and honest, but they cite, with much reason, the bitter experience of the Assyrians in Iraq and now of the Copts in Egypt. "We did not come here to build another ghetto; one, moreover, that would be far worse than the German or Polish ghetto," say these Palestinian Jews. "At least, Germans and Poles have a certain sense of fairness; they will not kill in cold blood a man going to the synagogue, nor will they throw a bomb at children playing in a schoolyard." And in truth there is much, very

much, in the argument. Although I have never had much sympathy with the Zionist cause, I would certainly not like to see these people condemned to live under an Arab government.

An international administration may sound absurd in this day of rampant nationalism; to a certain extent it is. Yet I cannot persuade myself that all hope is lost and that the present madness will continue indefinitely. Nor should it be overlooked that Palestine's present distressing situation was created by the League of Nations, in other words under international aegis. Had not the nations encouraged Great Britain to go ahead with the mandate, had not the league rebuked the British government when the latter seemed to favor one side or the other, perhaps the problem would not have arisen. Certainly it would not have become nearly as serious as it now is. And it should not be said that Palestine is not worth all this trouble and bother. Talk to any of the tens of thousands of pilgrims who pass through Jerusalem in a normal year, and you will be convinced otherwise. Millions of hearts all over the world still beat faster whenever Palestine is mentioned; the Holy Land still has vast potentialities for good which a saner world may learn to utilize.

Partition the Only Alternative

Dismiss this solution, of a permanent international administration, and the only practicable one left is the one recommended by the royal commission, namely, partition. This solution disregards almost entirely the country's great past and all its cultural values to humanity. It is based on the past created during the last twenty years—and on nothing more than that. Acknowledging frankly and realistically that the present system cannot be continued, as indeed it cannot, considering, moreover, the fears of both Arabs and Zionists, logical and justified as these are, the royal commission came to the conclusion that partition was the only solution. Since the two rival communities are never likely to cooperate as a single entity, since both are haunted by deep-rooted fears, and since both cite definite promises made to them, to give to each that part of the country in which it holds the majority is the only way to bring peace.

From a narrow political standpoint, I am convinced, partition is the wisest solution—far better than any solution proposed hitherto. Perhaps it will be modified into some system of cantonization, after the Swiss model, but the essentials are the same, except that by sprinkling the map with intermingled Jewish and Arab cantons the fears of neither community will be put to rest. However, partition is a bad solution, primarily because it goes against the country's great tradition. That is why missionaries and Jewish idealists oppose it. Yet there is no other political solution.

Will Great Britain carry through partition? This question no one can answer with certainty at the present moment, not even the British colonial secretary. At one time, Britain was definitely determined to carry it through, and speed was an essential element in its policy. That has now changed. Opposition from various quarters developed; the Mediterranean situation became more critical; Britain began to question whether it could afford to undertake so serious a policy as partition. Nevertheless, I have reasons for believing that His Majesty's government still regards partition as the best solution. The present colonial secretary, Mr. Ormsby-Gore, has committed himself as definitely in favor of that scheme, and he has powerful allies. The Zionists, too, after a period of doubt, have become anxious to get it. However, one can never foretell what Britain will do; it is very possible that the partition recommendations of the recent royal commission will share the fate of the proposals of the numerous commissions with which Palestine has been blessed since the World War.

The Outlook for Muddling Through

If partition is abandoned, and a permanent international mandate not proclaimed, it is not a bright future that confronts the Holy Land. Muddling through may again be elevated to the position of a policy, and the well known cycle will be repeated: as soon as Arab excitement subsides somewhat, the gates of the land will again be opened to Jewish immigration. Thousands will come, land sales will increase, there will be a building boom and everyone will be happy until the Arabs, obsessed by the old fears and now more nationalist than ever, start shooting Jews and Britishers again in a vain effort to obtain the political rights to which they deem themselves entitled. Then the world will again hear explosions in the Holy Land; humanitarian opinion will be roused by the ceaseless flow of blood, and another royal commission will be dispatched.

Not a happy future this for the land holy to three great religions of mankind, but unless a healing balsam be brought, no other future can be envisaged. The problem is real; the political ambitions of the two peoples are real, and have withstood the test of fire; the fears of both parties of each other are also real. Outwardly, the solution rests with Great Britain; in reality, it does not. The solution rests with the people of the world—and in a special sense with the people of the United States. For not only does Britain have to justify its actions before the tribunal of nations, but even more important is the fact that she is in no position to disregard world opinion, especially American opinion. American opinion can force Britain to choose a pacifying solution for Palestine's problems. That is, of course, if American opinion becomes united.

This is the final article in a series of three by Mr. Viton on "Retrospect and Prospect in Palestine."

The Mask

MYSELF—Still working at your pretty mask?
I—As I did for ages.
MYSELF—Are you not weary of your task?
I—I am dissatisfied.
MYSELF—Dissatisfied? Why, no! The mask is beautiful and makes you look so beautiful. It draws men everywhere.
I—I never seem to finish it. It does not cover all.
MYSELF—They that look closely penetrate?
I—And see me as I am.
MYSELF—And hate you, then?
I—And pity me.

ARTHUR B. RHINOW.

BOOKS

The Documents in the Case

AMERICA GOES TO WAR. *By Charles C. Tansill. Little, Brown and Company, $5.00.*

TWO weeks ago these columns devoted attention to a new book by Hubert Herring entitled *And So to War.* In that book Mr. Herring claims that the United States is now following a diplomatic pattern almost identical with that followed by the Wilson administration in 1914-17, the inevitable outcome of which will be war. Such a charge—and Mr. Herring is by no means alone in making it—makes it important that Americans shall know the facts as to the development of the Wilson foreign policy which culminated in the declaration of war against Germany. At what point did that policy, originally dedicated to the preservation of neutrality, branch off on the road to Armageddon? Was the entrance of the United States into that first World War unavoidable, or could the nation honorably and without loss of international influence have followed some other course?

Dr. Tansill claims to have worked ten years on this book in which he answers those and cognate questions. The result is one of the most impressive, as well as most persuasive, studies of American foreign policy ever made. Dr. Henry Steele Commager insists that "Dr. Tansill has thrown new light upon the history of the pre-war period and his revelations will necessitate a thorough rewriting of this history." Unless the reader is still under the spell of the Walter Hines Page and Colonel House myths, this claim can hardly be substantiated. There is not much in Dr. Tansill's thick volume which has not already been brought to light by Millis, Grattan, Baker, Borchard or Fay. But the Tansill book does make this important contribution: it prints all the documents in the case. With staggering industriousness Dr. Tansill has gone through all the archives, German as well as American and British, and culled out the passages from which the other historians have made their deductions and drawn their conclusions. If you want chapter and verse on the manner in which the United States became involved in war 21 years ago, here it is. Dr. Tansill does not make an important statement without producing his supporting evidence.

In company with other historians, Dr. Tansill does not conclude that any single factor took America into the World War. He does not, for example, hold that the bankers, or the munitions exporters, were solely responsible. But he does not minimize the influence which the maintenance of the business boom had on Washington. "There was no clear-cut road to war that the President followed with certain steps that knew no hesitation. There were many dim trails of doubtful promise, and one along which he traveled with early misgivings and reluctant tread was that which led to American economic solidarity with the Allies." And for that general conclusion Dr. Tansill supplies ample supporting documentary evidence.

At the last, however, Dr. Tansill believes that President Wilson found himself maneuvered by his advisers into a position on two issues where nothing could save him from war except a German surrender to the Allies. Those two issues concerned the arming of merchantmen and the right of American citizens to travel unmolested on the merchant ships of belligerent nations. In both cases Mr. Wilson was induced by his subordinates to announce as "American rights" positions which had no standing in international law or former American custom. In contending for the rights of armed merchantmen to be treated like unarmed ships, Mr. Wilson and his advisers placed before Congress a garbled version of a decision by Chief Justice Marshall "so false," in the words of John Bassett Moore, "as to constitute practically a forgery." But when the Germans, using the submarine as their last weapon to win the war, refused to deal with armed merchantmen in a way which would have given such ships every chance to blow the submarines out of the water, Mr. Wilson had only one move left. That move was to war.

For this monumental study of the development of American policy between July 1914 and April 1917, Dr. Tansill claims complete objectivity. In so far as any book dealing with a controversial subject can be objective, I would say that this is. Yet it is not difficult to discover certain general conclusions which have a pervasive effect on Dr. Tansill's vaunted neutrality. He is in accord with many other recent writers in believing that William Jennings Bryan was almost alone in the inner circles of the government in grasping the realities of the neutrality issue during the first year of the war. He is indignant at the whole tone of British negotiation, as well as at many of the policies which the British, under the claim of war necessity, adopted. He evidently feels that Lansing lacked character rather than ability. And his attitude toward House seems to be compounded of amazement and scorn—amazement that House could have obtained the influence which he held over Wilson; scorn that he could have been bamboozled so easily by Sir Edward Grey and other European diplomats.

The Tansill book will not supplant Millis' historic *Road to War,* if only for the reason that it is so much harder to read. But this new book will be a necessity in the library of every person commenting on war origins or American war policy. For documentary proof is the thing which most discussions of such subjects sadly lack. And Dr. Tansill has given the proof.

PAUL HUTCHINSON.

Church and State—Two Theories

SEVEN CENTURIES OF THE PROBLEM OF CHURCH AND STATE. *By Frank Gavin. Princeton University Press, $2.00.*

PROFESSOR GAVIN'S historical erudition is copious and accurate. He uses it in this admirable essay to trace the origin, application and opposition of two contrasted theories of church and state. The "seven centuries" begin with Justinian whose contribution the author correctly believes has not been sufficiently recognized. But he gives more than he promises, for the discussion is not strictly confined to these centuries. By his rather optimistic view of human nature and his view of the coordinate dignity of the sacred and secular aspects of society, Justinian is entitled to rate as the father of all those who maintain the independence of civil from ecclesiastical power, and in some sense of those who subordinate the ecclesiastical to the civil. Augustine's pessimism with regard to the natural man laid the foundation for the theory of the supremacy of the spiritual power. This led, through Charles the Great and Gregory VII, to the orthodox medieval claim that loyalty to the church (not merely to God, but to the *church)* takes precedence over loyalty to the state and that the pope has power to appoint and remove emperors. Augustine had said that kingship was simply successful robbery on a large scale. Gregory, in his letter to Hermann of Metz, was even more specific: ". . . kings and rulers have obtained their authority from those who . . . under

the impulse of the Devil have come to dominate over their own equals." Perhaps this could be called a defense of democracy if it had not been intended and used to subordinate all governments to the papacy. But the papal position had its opponents even in the Middle Ages—that amazing unknown designated as "the York Anonymous," John of Salisbury, William of Occam, Marsiglio of Padua, many rulers and statesmen, and a host of worthy heretics. "The nemesis of medieval church claims was the counter-attack on the part of the state which has produced modern secularism." The rich suggestiveness of this historical study of the deep roots of a present problem has been only dimly hinted.

W. E. GARRISON.

Books in Brief

THE POLITICOS. *By Matthew Josephson. Harcourt, Brace and Company, $4.50.*

Mr. Josephson's *Robber Barons* has become something of a classic, with its picture of the rise to economic power of Morgan, Rockefeller, Vanderbilt, Gould and the other financial titans of the period between the end of the Civil War and the assassination of McKinley. He now presents a parallel study of the political leaders of that same period. From Thaddeus Stevens to Bryan, the men who passed for statesmen in the four closing decades of the nineteenth century pass in review. It is an appalling procession, even though Mr. Josephson insists that what he is writing is essentially comic. The comedy, to him, consists in the fact that the most successful of these politicians obtained and held their power by duping the public into believing they were doing one thing when in reality they were doing the precise opposite. Thus, Blaine and his Republican contemporaries held control of the government for years by waving the bloody shirt and protesting, in high-flown oratory, their devotion to the union and the welfare of the black man, while all the time they were gutting the national wealth and betraying the Negro in the most cynical manner. It is only when the history reaches the Cleveland period (particularly the second term) that this sense of buffoonery fades out and the tragedy of the whole business becomes clear. By that time politics had been taken out of the hands of the spread-eagle windjammers and had become the professional interest of hard headed men of business such as William C. Whitney and Mark Hanna. A new kind of boss had succeeded the Roscoe Conkling type. He was a boss who worked for business—big business, Wall Street business—first, last and all the time. An "honest" man like Cleveland was as helpless when it came to controlling this sort of politics as was an "anarchist" like Altgeld or a "wretched, rattle-pated boy" like Bryan. Mr. Josephson's whole book is important for any student of American history, but those who like to meditate on historic parallels will find much material for rumination in his account of what happened to the agrarian and labor unrest of the 'nineties. The comparison is likewise striking between the appeals to patriotism which accompanied the recent defeat of the reorganization bill—which would have taken 200,000 jobs from the patronage pool—and the patriotic bombast preceding the defeat of civil service proposals in the 'seventies and 'eighties.

GALLANT JOHN BARRY. *By William Bell Clark. The Macmillan Company, $3.50.*

This must make half a dozen biographies of Barry. Why this sea captain of the Revolution and of John Adams' unofficial war with France should rate such attention, it is a little hard to say. As the builder of early frigates and as the mentor of men like Decatur, Barron, Somers and others of the early heroes, Barry has become known as the "father of the navy." But it takes an enthusiastic biographer to impart much importance to his naval engagements. Mr. Clark's biography tells of the commodore's career with a wealth of detail possible only in the case of a man who was generally keeping a log. Much of the log reprinted is more interesting for its peculiarities of spelling than for any historic value. This infinitely detailed story makes it plain, however, that rank and promotion in the early navy were as much a cause for heartburnings as today, and that there was endless favoritism and political pull involved in getting and keeping a command in the days of the storied founding fathers.

THE JEWISH FESTIVALS. *By Hayyim Schauss. Union of American Hebrew Congregations, $2.50.*

For the Christian student of Judaism, and even more for the average Christian who seeks a better understanding of the religion of his Jewish neighbor, this will be a valuable book. And yet it was written apparently for neither of those groups, but for members of Jewish congregations with a view to informing them of the history and meaning of the customs which Jewish communities have traditionally observed. The sabbath and the various feasts are severally considered, it being asked how they began and how they have been observed at different periods and by Jewish congregations in different parts of the world.

SONGS BY THE WAYSIDE. *By Stanton A. Coblentz. The Wings Press, $1.50.*

One of the most dependable of Christian Century poets is Mr. Coblentz, who always says something of significance and says it effectively. In his new collection he reveals his skill in many verse forms, although he shows preference for the lyric and sonnet. An interesting quatrain is "Warriors":

He who encounters giants, though he fail,
May still accomplish an heroic role.
But he who strikes at pygmies may prevail
Yet lose the Armageddon of the soul.

THE STUDENT HYMNARY. *Edited by Edward Dwight Eaton. A. S. Barnes & Co.*

The great hymns of the church are here, and the editor has drawn heavily, and wisely, upon modern lyrists, among them: John Haynes Holmes, Irving Maurer, Hugh T. Kerr, J. G. Gilkey, W. H. Foulkes, Robert Freeman, Ozora S. Davis, John Wright Buckham, Thomas Curtis Clark, A. E. Housman, Oscar Maurer, Allen Eastman Cross and Stanton Coblentz. Several pages of prayers on various themes, from both classic and modern writers, add to the usefulness of the book; also an extended section of "Notes on the Hymns."

Books Received

Vital Religion: A Crusading Church Faces Its Third Century. Edited by T. Otto Nall. Methodist Book Concern, 50 cents. A report of the proceedings (including liberal excerpts from addresses) of the United Methodist Council, the meeting of more than four thousand members of the Methodist Episcopal Church in Chicago, February 3-5, 1938.

The Big City. By Robert Sinclair. Reynal and Hitchcock, $3.00. (To be reviewed.)

The Family and the Depression. By Ruth Shonle Cavan and Katherine Howland Ranck. University of Chicago Press, $2.50. (To be reviewed.)

Railroadman. By Chauncey Del French. Macmillan, $2.50. The true story, told in the first person, of a railroadman whose career virtually covers the history of railroad transportation in the western part of this country. As switchman, brakeman, conductor, telegrapher, yardmaster Mr. French was employed by one or another

of the western roads from 1873 to 1930. A very human and delightful story.

Labor on the March. By Edward Levinson. Harpers, $3.00. (To be reviewed.)

Pavements at Anderby. By Winifred Holtby. Macmillan, $2.75. Short stories by a master of fiction. Most of these stories were published in various magazines; eight of the thirty were in manuscript. Together they constitute part of the literary legacy of an important writer, and add to the sense of loss which the world of letters suffered in Miss Holtby's untimely death. Vera Brittain and H. S. Reid are the co-editors of the book.

Your World and How to Live in It. By Harold B. Hunting. Abingdon Press, $1.25. "The purpose of this course is to provide an orientation in the meaning of living as Christians in the present-day world for boys and girls in the first two years of high school." In two valuable parts: a pupil's work book and a teacher's resource book.

China Fights for Her Life. By H. R. Ekins and Theon Wright. Whittlesey House, $2.75. (To be reviewed.)

You Can't Do That. By George Seldes. Modern Age, 50 cents. (To be reviewed.)

American Foreign Relations. By John Mabry Mathews. D. Appleton-Century, $4.00. A revised and enlarged edition of a very valuable compendium of information on the policies and techniques of America's dealings with foreign nations. A useful and important reference work.

CORRESPONDENCE

No Craven Spirit

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with great interest your editorial in the March 30 issue on "Keeping Faith With the Philippines." This makes it incumbent upon you to write another on the craven spirit of a great nation that would desert its weaker brothers to the wolves of the Orient and wolverine spirit of the world and refuse to take its fair share in the securing of racial and national justice to the whole race throughout the world. Only by so doing can you maintain your fine record of poise and fairness of the past. The world is now too small for one nation to thrive while all the rest revert to the jungle.

Cleveland, Ohio A. E. GRIFFITH.

Another Martyr Falls

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the Associated Press report of the murder of Dr. Herman Liu in Shanghai. Another Christian martyr has fallen. As most of your readers know, Dr. Liu was president of the University of Shanghai, our Baptist college in China which is supported jointly by the Northern and Southern Conventions. Educated in America and looked upon as one of China's foremost intellectual and spiritual leaders, Dr. Liu exerted an influence for good that was tremendous. The press report says that he was killed by a Chinese who was paid to do so, and while I cannot say that the Japanese were responsible for it, I have every reason to believe they were. Dr. Liu told me two years ago in Shanghai that he knew he was on Japan's blacklist because of the support he has given to the Chinese national government and because of his efforts to build up the morale of his countrymen in their struggle to save their nation from the invaders. In letters recently he intimated that he was in constant peril and now that which many of us feared has happened.

Dr. Liu was one of the finest Christians I ever knew. I have seen him in some very trying situations when the average man would have been inclined to lose patience and retaliate, but at such times he retained a calmness and a sweetness of spirit that was a constant inspiration to me. His resourcefulness averted many student disorders and his even temper quieted many misunderstandings that naturally arise in a rapidly changing order such as that which has been under way in China in recent years. He stood as an interpreter between the foreign and native members of his faculty; between the national government and the missionary representatives; between Christian liberals and conservatives; and between his countrymen who were in favor of armed resistance to Japan and those who were satisfied to accept the inevitable without resistance.

Dr. Liu leaves behind him a gifted wife and three promising children. Mrs. Liu was also educated in America and is known as the "Frances Willard of China." Her work for temperance and better home life has been monumental and wherever good causes looked for supporters, Dr. and Mrs. Liu have responded nobly.

Our mission work has lost one of its most valued leaders; China has lost one of its first citizens; and a great host of us have lost a cherished friend. I loved him devotedly and will ever be grateful for the valuable contributions he made to my life during the year in which I was associated with him.

First Baptist Church, EDWARD HUGHES PRUDEN.
Washington, D. C.

The Philippines' Economic Impasse

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial "Keep Faith With the Philippines" (March 30) prompts me to make the following remarks:

It is a sound conclusion that High Commissioner McNutt's speech represented more than a personal opinion. It probably had the advance approval of both President Roosevelt and President Quezon; and in all likelihood, slightly qualified, it expressed the opinions of Quezon's advisers and an influential part of the people of the Philippines.

Your arraignment and interpretation of Mr. Roosevelt's "series of recent moves" are open to question. General Douglas MacArthur's "detachment" to the Philippines army and his elevation to the position of field marshal preceded the appointment of Commissioner McNutt. President Quezon takes the credit for the whole thing. I sent him a copy of The Christian Century containing Mr. Harold E. Fey's article, "Sabotaging the Filipino Schools," and he not only made public denial of its main thesis but also read the manuscript and approved the publication of a carefully documented statement by Editor Hartendorp of the *Philippine Magazine* showing that Quezon had taken the initiative in securing MacArthur's services, had insisted that the National Defense Act be the first law passed by the commonwealth assembly, and was proud of it! No military clique in the United States could have the credit. He later secured MacArthur's appointment as field marshal.

The second and third events in the "series of recent moves" appear chronologically in your editorial but I am distressed by your interpretation of "Mr. Roosevelt's January announcement" as a continuation of "American economic control over the islands" until 1960. It is rather the fulfillment of a promise made by the President to representative Filipinos at the time the Tydings-McDuffie independence law was passed. The Philippines independence mission was in Washington, D. C., then and it protested that the trade sections of the law were unfair and would be ruinous to the Islands. Mr. Roosevelt agreed to use his influence to have that part of the independence act amended.

When Mr. Quezon and his associates returned to the Philippines and published the Tydings-McDuffie Act, people thought they had brought home the bacon—badly spoiled. It required a lot of explaining and the most effective propaganda in favor of its acceptance was President Roosevelt's promise to help sweeten the sour spots—the trade arrangements. Through the efforts of Governor-General Frank Murphy and his associates in the Philippines and President Roosevelt here, a joint American-Filipino trade commission was appointed about a year ago. Ex-Ambassador MacMurray headed the U. S. group which went to the islands last

fall. There the joint commission made a study of the economic situation and gave some attention to social conditions. Mr. Roosevelt's "January announcement" was based on the commission's report. It is intended as a partial remedy of an impossible economic situation.

The Tydings-McDuffie bill said in effect, "You Filipinos may have your independence if you are willing to live on hemp." Hemp may be all right as a breakfast food but who wants breakfast food three times a day? Senator Tydings put it somewhat differently when he addressed a joint session of the Philippines legislature in 1935. He reminded the lawmakers that the Philippines enjoy free trade with the United States. He explained that the new law provides that duties shall be placed on Philippine exports to the United States at the rate of five per cent per year beginning in 1946 when the Islands become independent and continuing for twenty years until the regular foreign tariff figure is reached. He illustrated the meaning of that provision by reference to the exports for the three-year period, 1933-1935. During those years the Philippines had sold to the United States $241,000,000 worth of produce. Had the Islands been paying foreign duty, they would have received only $42,000,000. Senator Tydings reduced the difference of $199,000,000 to terms of family income per year. He might have made an even more startling statement. The average daily income of a Filipino family of five is about sixty cents. There are fewer than three million families in the archipelago. The difference between free trade and foreign duty amounts to $66,333,333 per year or $26 per family. That is more cash than many a family sees from one year's end to the next.

Furthermore, Filipino farmers do not grow enough of what the people eat. Every year thousands of bushels of rice and millions of eggs are imported from Saigon and China. The independence act gave the farmer ten years of free trade in which to cut down his coconut trees and change the land into rice paddies; to convert his sugar plantations into poultry farms or orchards; and to train laborers—excluded from America by the bill—for a different type of work from that to which they were accustomed. It just couldn't be done "even in the best of families" in a decade.

The adjustment processes have been started, the United States Congress will be asked to amend the independence act so as to extend the period of low tariffs fourteen years, from 1946 to 1960, and Filipinos now feel some economic hope.

I do not here take issue with the main contention of the editorial. I only question your interpretation of some of the facts and I would like to know also whether or not it is a fact that "the Quezon fortune . . . as well as the fortunes of the Quezon henchmen" are in the Philippines at all and need the protection of "American bayonets." When "Gold for Quezon Guns" appeared in The Christian Century, the president issued a statement denying that he had investments in sugar; and well informed businessmen in Manila have declared that Mr. Quezon transferred the bulk of his fortune to an account in a Gibraltar-like bank in a foreign country before the independence law was passed.

New York, N. Y. E. K. Higdon.

[The Christian Century, as an editorial in this issue makes clear, favors new arrangements to safeguard the economic interests of the Philippines. It is startling, however, to discover from Dr. Higdon's letter that President Quezon has already transferred his fortune abroad, the better to guard against eventualities.—The Editors.]

From a Rural Parish

Editor The Christian Century:

SIR: The articles by David Stevenson on the plight of a large section of our farmers, appearing in the March issues of The Christian Century, are one of the finest contributions to the understanding of our American farm problem that I have seen for a long time. My father-in-law sends the magazine on to me each month, because my budget doesn't allow its inclusion. These four issues came the morning after I attended a Farm Bureau study group on the "Farm Chemurgic." Our leader read sections from a book, I think by J. C. Furnass, in which the author contends that the solution to the farm problem lies in greater efficiency of operation by means of larger units and mechanized power, together with the turning of industry to farm products for its raw materials. The sociological elements were almost completely left out of consideration.

To be sure, we could be more efficient. But what good would it do us so long as such conditions prevail in our system, or rather hodgepodge, of distribution? There is only one way out, through Jesus Christ. Here is a task for the church that we can set our teeth into. Not to remedy the economic maladjustments of our nation, but to raise up men and women with Christian ideals, with the passion to live Christian lives in all departments, and with a knowledge of what those ideals and that passion mean in the economic life of our country. Rightly did the United Methodist Council say to the church, "The only solver of economic difficulties is our Elder Brother."

Please pass on to Mr. Stevenson my hearty approval of his articles. Here in Franklin County, Vermont, we are interested in nothing but milk. But I am convinced, after several years' study of the problem, that fundamentally our problem here is the same as Mr. Stevenson's.

Sheldon, Vt. Warren P. Waldo.

Catholics and Liberalism

Editor The Christian Century:

SIR: The editorial "When a Cardinal Speaks," is most timely. In my own state, and probably elsewhere, the air is filled with denunciations of "that false liberalism" originated by the leaders of the French Revolution and fastened by Protestantism upon America—a blight from whose dire consequences only the Catholic Church can save us!

Sensing a reference in all of these deliverances to the *Catholic Encyclopedia,* I published (in a place where it will be read) enough of its article on "Liberalism" to show that freedom of thought, religion, conscience, creed, speech, press and politics; abolition of 'divine right'; and the principle of the sovereignty of the people, were all condemned by the church.

No, our way and theirs can never agree.

Williamstown, Mass. Talcott Miner Banks.

Help for Christian Victims of Nazi Persecution

Editor The Christian Century:

SIR: By reason of newspaper reports and headlines, particularly the latter, there has developed in this country a feeling that the problems growing out of nazi persecution in Germany have been largely and peculiarly Jewish. Now that nazism has spread to Austria, a similar feeling is growing up about the Austrian refugee. To many persons the term, "Christian refugee," is strangely unfamiliar. This should not be, for actually there are many Christian refugees from Germany as there undoubtedly will be from Austria.

As the agency charged with caring for Christian refugees from nazi persecution, the American Committee for Christian German Refugees has found that this prevalent misconception among Americans has handicapped its work. "Why," we are often asked, "collect funds for Christian refugees? There are none." To answer this we must turn to the figures. The pre-Hitler Jewish population of Germany was 550,000 thus setting a high for the total possible German-Jewish refugees. Against this, there are in Germany hundreds of thousands of so-called "non-Aryan" Christians who are potential refugees. This number includes liberals, socialists, and Christians of Jewish ancestry—that is, persons or families who have lived as Christians for many years but who have been technically declared Jews by the nazi race laws.

It is of course readily understandable how the misconception grew that the problems of nazi persecution were largely Jewish. The nazi race laws are anti-Jewish and the most dramatic and most obvious results of their discriminatory practice have been leveled at Jews. Second, Jewry, though never suspecting a future need for helping German Jewry, was prepared to help distressed European Jewry through such permanent relief organizations as the Joint Distribution Committee.

The American Committee for Christian German Refugees, 287 Fourth Avenue, New York, has worked side by side with the Joint Distribution Committee. There has been no competition between us, the problem being much larger than anything either or both our organizations could handle. The American committee was created by a group of American churchmen so that American Christians could show their Christianity to their fellow men of Germany and now of Austria. It is not our desire to overdramatize the plight of the refugees, but we do want to present the picture of the Christian refugee in its proper perspective so that those desirous of doing their part in helping these unfortunates may know of their plight and act accordingly. The work of the American Committee for Christian German Refugees is purely humanitarian. We are not seeking in any way to influence the political situation in Germany.

New York, N. Y. JAMES M. SPEERS, Chairman.

A Correction

EDITOR THE CHRISTIAN CENTURY:

SIR: I write to correct a statement which appears in the number of February 16 in which you state that the article by me in that issue "was written in India after Dr. Jones had had opportunity to read in our correspondence columns the comments of readers on his two previous articles." The fact is that this article was written in Chungking, China, on November 17 and constituted my position long before I read what the critics had to say. It was published in Hongkong and Singapore papers. This is important from my standpoint. I should be grateful for the correction in your paper.

The Ashram, Lal Bagh, Lucknow, India. E. STANLEY JONES.

For Common Action Against Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: The action taken by the recent conference of the American Student Union and reported by you in your issue of January 12, has just arrived in Shanghai, and has interested me very much. May I give a few reasons why this action met with a warm response in the heart of at least one American who has been watching and sharing in this Sino-Japanese conflict from the inside? This American, as many others here, has several children among those students in America to whom we are leaving a legacy of tangled world problems. I suppose they are beginning to realize that this burden of legacy is a heavier one than has ever descended upon student shoulders before. Let us not be too hasty in condemning their program as "admirably designed to get the United States into war with a minimum of delay," nor in flipping aside their resolutions as not to be taken seriously.

In the first place, it *is* a program. Anyone who condemns this must offer a better one. One whom I know well is starting this week for America to tell the things that he has seen and heard during this war—things to break your heart. After listening long to his story I could not help but remind him that merely to tell of these things would leave his listeners in a sorry state; he must absolutely have a program to present. It seems to me that when you counsel entire abstaining from action you are offering a dangerous psychological and moral block to the character of the people of America. That when you, or someone else, counsels that we refrain from meetings such as the one recently held in London, where we can express our convictions about a country which is so decidedly the aggressor as is Japan, you are acting upon a counsel of fear. Is not your final reason the fear that Japan will be angry and provoke us into war?

It is a common fault among Orientals to be afraid of expressing their opinions, even in cases of definite wrongs, for fear of bringing down vengeance afterwards on themselves. Over and over in working with Chinese you will have them come to you, pouring out confidences when they have come to the end of their endurance, and then have your hands tied against action by their injunction, "Don't say anything to him about this! Don't tell it to anyone! He will find out, he will imagine who it was that told, and he will come and take vengeance on me—he will kill me!" Your whole heart has to be thrown into the effort to make him go himself and face the offender in honesty and courtesy with the facts as he sees them. May I suggest that, just as one individual rarely brings down violence upon his own head simply by telling another individual frankly what his opinion is, without bitterness or scorn, just so one nation should have the courage to act frankly and openly, without bitterness or scorn in dealing with a nation she considers to be in the wrong.

Shanghai, China. MARY FITCH TOOKER.

Prison Literature Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: I am at present editing an anthology of prison literature, collected from countries all over the world. Verse, letters and other writings are eligible for inclusion provided that they were actually written in prison. Speeches prepared in prison while awaiting trial, are also to be included.

My present list of contributors includes Boettius, Marco Polo, Francois Villon, Campanella, Cervantes, Sir Walter Raleigh, Bunyan, Lovelace, Leigh Hunt, Tom Paine, Gracchus Bakeuf, Verlaine, Wilde, Scawen Blunt, Debs, Vanzetti, and Ernest Teller. This is only a small representative selection from the names already covered.

I am convinced, however, that there is further material available if only I could discover it, and this letter is an appeal to those who are in a position to do so to help me in this work. There must be personal letters, now in private hands, to the publication of which there could be no objection, and I should greatly appreciate either copies of such letters or loans of the originals. I am not only concerned here with famous or even well known prisoners but with all who have written in prison anything of sufficient human interest to merit inclusion with the work of those who are named in this letter.

53 Cleveland Square, London, England. REGINALD REYNOLDS.

Do We?

EDITOR THE CHRISTIAN CENTURY:

SIR: In the editorial "Adult Bible Class," (March 30), question five asked by Mr. Barnhill was: "Do any Christians really believe in and practice nonresistance to evil as taught by Christ?" Nonresistance is a poor word for it. Paul's statement of the Christian's way was better. "Be not overcome of evil, but overcome evil with good." We resist evil emphatically. But not with more evil. We resist it with positive good.

Bridgeport, Nebr. HOWARD OSBORNE.

The Way to Peace?

EDITOR THE CHRISTIAN CENTURY:

SIR: The facts depicted in your article in the March 23 issue under the title, "The Devil in Iowa" cannot be cast aside lightly, especially when we consider the numbers of devastating actions taking place today under the stress and drive of "some interior hidden power." Paul was not speaking rhetorically when he said, "We wrestle not against flesh and blood, but against principalities and against powers." It is important that Protestants realize that "the orderly enterprise of God's universe" includes an overthrowing of organized resistance to God's Will in the "heavenly places"—the nearby spiritual environs of earth where Christ preached for three days to "the spirits in prison."

Not merely the Catholic Church but all churches have available a technique that, used with persistence, will at last conquer these principalities. The first principles of the technique were given by Christ himself. He taught his disciples and they were successful in its use. "And greater things," he said, "shall ye do."

Soon after the middle of the nineteenth century, the great Protestant missionary of China, Dr. John L. Nevius, dealt with and studied and helped so many such cases that he undertook a careful description of his experiences and technique which resulted in

his famous book, *Demoniacal Possession*. Many other missionaries found that the most ardent, steadfast Christians in their native churches were those who had been freed from such influences.

Let us not be frightened by the old-fashioned term "demon" but rather become cognizant that many who have died without a spiritual concept of life have not yet risen out of that limited concept into the celestial glories.

In late years much research has been going forward quietly with the definite aim and purpose of understanding and overcoming these principalities and powers. The pity of the Spiritualist Church was that it did not use its findings to accomplish this aim. A little of this work has been done inside orthodox church doors. Others with Christly principles, spiritual devotion and insight, and unselfish courage have achieved marked results. This has not brought back superstition and fear. It clarifies an understanding of the subject and releases the individual from disease and inhibitions in character to joy and deep realization of the living power and love of God welling up from within.

Yet much more study and much more consecrated and united work is needed. When Christendom awakes and all devoted souls unite with the few who are intelligently working thus to free the world from the influence of evil and war-lusting spirits, peace can come to the world, and not till then.

Brookline, Mass. AGNES SINCLAIR VINCENT.

Anent Mr. Roosevelt

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Mr. Roosevelt's Lost Following," (April 6), leads me to ask: Has Mr. Roosevelt lost his following, or has that following lost Mr. Roosevelt?

Chicago. HOWARD C. HUGHES.

A Voice from Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just been reading, "The Japanese Church Goes to War," in The Christian Century for March 16. Perhaps you would like to follow that article with the enclosed letter from a mission school graduate with whom I was on intimate terms while a missionary in Japan. Even before this present war she was quite cynical as to organized Christianity although not to Christian teaching and this attitude is to be seen in the last line of the letter,

I should prefer that my name not be used as I would not like to have the letter traced back to her, though there would seem to be little that would cause criticism. I have the writer's permission to use the letter and the translation is mine.

A. E. G.

[ENCLOSURE]

Dear Friend: In regard to the war with China, there are those who say, "It is very sad for those who should be friends to fight in this way. If only the Chinese would soon realize what cooperation with Japan would mean! If the Orient once became united we could not be beaten by the West!"

How is it that they can have such a limited viewpoint? What seems strange to me is that they do not regret the fact that the East and West are not united and working together for the good of mankind. It is a pity that because of being bound up with country and race, we go on destroying countless precious beings. But the feeling of all Japan at present is that Japan is not in the wrong. Children and adults alike believe this. Up to now there has never been a time such as in this war, when all the news agencies have been so made use of to present the Chinese situation. All ideas, all questions are unified. The country is rigidly organized. The men are all in military service. From many homes the father and sons are all gone and the women and children who are left behind work to make the living. Also everyone helps them. Various clubs give a portion of their dues for the sake of these families. The bathhouses charge them only half price, the landlord reduces the house rent to help those that are left behind. "Because the soldiers have gone in our place," they say. The soldiers who have to stop over in the city on their way to China are given a great welcome in the homes.

The feeling is that Japan is working for the extension of peace in the Orient. Because that is the feeling there is little talk of hate for China. The Chinese shopkeepers in Japan go about the streets as usual. But it is terrible to think of the suffering of the people in China. My constant prayer is that the war will soon end. All public speeches are made to conform to the same pattern. Please keep in mind that it is very difficult in Japan today for the individual to give his opinion. The Christian groups also are organized to stand by the country. I'd like to say to you that my hope is not for a Christian world, but for the establishment of the kingdom of God on earth.

Japan.

* * *

The Question Box

Why were the Jews forbidden to eat the flesh of swine? The law in Deuteronomy 14:8 excludes this animal on the ground that it does not chew the cud like the so-called "clean" beasts, although it has a cloven hoof. Is there any principle back of the laws of "clean and unclean" as observed by the Hebrew people? B. F. J., Portland, Mich.

SEVERAL reasons have been suggested for these dietetic rules as embodied in such passages as Deuteronomy 14 and Leviticus 11. Perhaps the most simple and ordinary rule would be the avoidance of "abominable" creatures, such as are repulsive in their appearance and habits, creeping and crawling, beasts and birds of prey, vermin and similar living things. Yet locusts and grasshoppers were not prohibited. The rule that only water creatures with scales were permitted would have excluded much of the food which is regarded as palatable and wholesome today, such as oysters, eels, crabs and lobsters. One reason suggested for this latter prohibition was that such food was not found in Palestine, and would therefore be regarded as foreign and unclean.

That the laws were based on sanitary considerations does not seem probable, although pork might be regarded as unwholesome under certain conditions. The general directions regarding the distinction between animals that divide the hoof and chew the cud and others that display only one or neither of these characteristics would suggest neither a sanitary nor an esthetic motive. Hebrews were enjoined from eating the flesh of diseased beasts, or those that had died, although this prohibition did not extend to the sale of such food to non-Israelites.

It would seem that the customs of these and other related peoples were based upon ideas that lie far back of the historic period, and had to do with tabus growing out of the relations of mankind to deity. Certain animals were regarded as sacred, as totems of tribal groups or as the embodiment of a tribal god. In some instances the flesh of such animals was avoided as holy, and in others it was esteemed as particularly desirable as imparting the qualities of the deity. Similar was the reverence paid to certain living things or objects of cult worship where the idea of a totem was not present. Either of these motives might determine the attitude of a clan toward a particular animal as food.

In the case of swine it would appear that the avoidance of this animal as food arose in prehistoric times when it was worshiped. This is known to have been the case in certain districts of Egypt, and in later times the flesh of swine was used in sacrifice among the Greeks. No idea of its unwholesome character seems to have been entertained in either case. Some such belief regarding the animal seems to have been the origin of the almost fanatical avoidance of swine's flesh which became the custom of the Jews. This extended to the owning or tending of swine (Matt. 8.30-32; Lu. 15:14, 15). The Third Isaiah associates the eating of swine's flesh with other abominable and magical practices (Isa. 65:4 ,5). The same attitude toward this animal as food prevails among Moslems, and with even stricter enforcement. This rule among them appears to go back to Hebrew and probably to early Semitic practices.

A similar tabu is mentioned in Gen. 32:32 as an Israelite custom, the avoidance of the sciatic muscle as food. This is nowhere else mentioned in the Bible, but is prescribed in the Mishna.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

Churches Report Large Gains

Increase of 20 Per Cent in Attendance Over Last Year—Dr. Ketcham New President of Mount Union

(Correspondence from Cleveland)

CLEVELAND, April 11.—In so far as church attendance is a criterion of spiritual progress Cleveland churches are having an excellent year. Reports from churches of all sizes and denominations indicate attendance in excess of that of a year ago, in some cases as much as 20 per cent. These reports are confirmed by statistics of the noonday lenten services in Old Stone Church under the Cleveland Church Federation. Here an average of nearly 100 over corresponding days last year have heard daily sermons by local clergymen.

Extensive plans have been made for the climax of the lenten season on Easter. About 20 churches have announced two services for Easter morning. The Cuyahoga County Youth Council will hold its second annual sunrise service in Old Stone Church, with Martin Harvey, Jr., president of the Christian Youth Council of North America, as guest speaker. Holy Week services are almost universal. In at least 15 communities three-hour devotions will take place on Good Friday.

* * *

Churches Put on Youth Trial

Churches of Ashtabula County were sponsors of a remarkable youth convocation on March 20, featuring a jury trial in which society was charged with bequeathing to young people "a political and social heritage that runs counter to the teachings of Jesus Christ, with reference to international relations." Chief Justice Carl V. Weygandt of the Ohio supreme court presided. An overflow congregation of more than 1,500 sought admittance to First Methodist Church, Ashtabula.

After arguments in behalf of youth by Dr. Robert B. Whyte of Cleveland and Attorney Charles J. Starkey of Ashtabula, and in behalf of society by Herman Nord, Swedish vice-consul in Cleveland, and Attorney Frederick R. Hogue of Ashtabula, the jury disagreed in its verdict. Four hundred young people from 23 churches attended group conferences in the afternoon, discussing "Christ in Modern Life." Dr. R. H. Rolofson, pastor of First Presbyterian Church, Ashtabula, was adult counselor to the youth group planning the convocation.

* * *

Y.M.C.A. Seeks Large Sum For Buildings

After several months of preparation the Cleveland Y.M.C.A. will launch a capital account campaign for $1,600,000 April 22. This will be the association's first drive for building equipment since 1912. Included in the plans are the purchase and adaptation of the former National Town and Country Club for Fenn College; new buildings for the Cedar Avenue and downtown boys' branches, and modernization of Central, Broadway, University Circle and West Side branches.

Since 1912 the "Y" has grown from six to 18 branches and its membership has increased from 6,929 to 34,629 men and boys. Completion of the campaign will also provide expanded dormitory facilities for young men and a much enlarged program for summer camping. The drive will be directed by Richard G. Roth, vice-president and executive manager of Wm. Taylor Son and Co., department store, as general chairman, and A. G. Knebel, general secretary.

* * *

City Plans New Housing Units

A half dozen new federal housing units are in sight for this city as a result of two grants of $9,000,000 each by the United States housing authority. These are in addition to three large units already completed and occupied. The new apartments will be designed to fit the needs of the lowest income groups. They will occupy sites which will force elimination of present slum districts. Estimates are that the apartments will provide living quarters for 15,000 persons.

The announcements of federal construction have come as welcome news to a community in which one relief crisis has followed another and which now, in the absence of a satisfactory and permanent state relief policy, faces support of approximately 300,000 persons on direct or work relief.

* * *

Dr. Charles B. Ketcham New President of Mount Union

Cleveland District of the Methodist Episcopal Church is to lose Dr. Charles B. Ketcham, the superintendent who began an auspicious term only last September. Dr. Ketcham, former pastor of First Methodist Church, Warren, will assume the presidency of Mount Union College, Alliance, on July 1, succeeding Dr. William H. McMaster, veteran president, who will retire on that date.

Bishop H. Lester Smith has appointed Dr. Earl R. Brown, pastor of First Methodist Church, Akron, as Dr. Ketcham's successor here. This selection is popular with the Cleveland clergy, who know Dr. Brown as an aggressive Christian community leader. He has aided in the settlement of two major industrial strikes in Akron in the past year.

* * *

And So Forth

For the fourth successive year Rabbi Barnett R. Brickner and the Euclid Avenue Temple were hosts to the Christian clergy on March 30, in an "Institute on Judaism." Rabbi Solomon Goldman of Chicago, Rabbi Brickner and Dean Thomas W. Graham of Oberlin led discussions on the crucifixion, Zionism and interfaith cooperation.

The clergy were also invited by Rabbis A. H. Silver and Melbourne Harris of the Temple to hear four evening seminar lectures on Jewish life by Dr. Salo W. Baron of Columbia University and Dr. Gerhard Gershom Scholem of the Hebrew University, Palestine, March 28-31.

O. M. WALTON.

Churches Join in Revival Effort

Scot Protestants Unite to Celebrate 'Recall to Religion'—Erect Church on Exhibition Ground

(Correspondence from Scotland)

WHITLEY BAY, March 7.—The Glasgow churches are commencing tonight their public meetings in connection with the "Recall to Religion" campaign, instituted some time ago by the Archbishop of Canterbury. The meetings are being held in Renfield Street Church (Church of Scotland), with St. John's Methodist Church available for overflow meetings. Tonight's meeting is for women; tomorrow's, for men; Wednesday's, for young men and women; Thursday's, for Sunday School and day school teachers; and Friday's is to be a service of preparation for all. Headline speakers are booked for each night. Then next week, meetings are being held in each of a dozen districts into which the city has been divided, with one special missioner conducting nightly meetings in each district, and there are also to be lunch-hour meetings lasting three-quarters of an hour in Renfield Street Church downtown. Practically all the Protestant denominations are cooperating. The effort is first of all directed to the stirring of those within the churches, and if this is effectively accomplished the outsider can be reached through them.

* * *

Long Preparation Has Been Made

For the past month or two, this campaign has been the subject of preliminary meetings. District interdenominational preparatory meetings have been conducted by office bearers of the local churches on Monday evenings, and on Tuesday mornings the local ministers have met together for prayer. In private houses, young people have met to discuss and to pray for this venture of faith. The feeling is that the most elaborate organization cannot necessarily guarantee a spiritual result, but that if there is the yearning in people's hearts, here is a channel for its expression.

* * *

Strike Temporarily Halts Exhibition Plans

The plans for the Empire Exhibition go on apace, though last week the actual construction was almost at a standstill because of a strike of 2,000 workmen for increased pay. (However, a joint commission heard grievances from both sides, and settled the dispute in short order. The men were not supported by their own national union, inasmuch as their strike violated the contract signed by the union in their behalf.) Over 100,000 season tickets have now been sold, 92 per cent of them on the installment plan, in keeping with the age in which we live!

* * *

Erect Church on Grounds

The church being erected by the Church

of Scotland on the exhibition grounds will be used for broadcast services from time to time, and will also provide regular afternoon and evening services throughout the course of the exhibition, likewise one Gaelic service a month. Application has been made by a young Scottish couple to be married in the exhibition church, and when the matter came before the Home Mission Board, it was agreed that arrangements should be made for granting the request. Since the church will be dedicated like other churches, the committee argues that there is no reason why marriages and the sacraments should not be celebrated in it. It is quite likely that now the position of the authorities has been made known, there will be many requests for using the building in these ways that were not originally anticipated.

* * *

Plan 'Hall Of Youth'

There is to be a "Hall of Youth" in the Scottish Pavilion South, devoted to the interests of young people, and illustrating the influence of the social services on them. Two rooms are to be devoted to the activities of clubs for boys and girls, members from various parts of Scotland to be present to give displays of the handicrafts learned. There will be a camping ground on the Pollock estate, near the exhibition, for the use of campers and caravaners.

* * *

Birth Rate Falls In Scotland

The preliminary statement on vital statistics for 1937 issued by the registrar-general contains some interesting information. Scotland's natural increase—excess of births over deaths—generally in the region of 50,000 in the pre-war years, fell to 18,870, the lowest on record, being nearly 3,000 less than 1933, the previous lowest year apart from the war years. The actual number of births recorded was 87,812—a birth rate of 17.6 per 1,000 of the population—much the same during the last 5 years. The marriage rate—7.7 per 1,000—was the highest ever recorded, excepting the year 1873 (7.8) and the abnormal post-war period of 1919-21.

In contrast to these statistics of declining population, in infantile mortality and maternal mortality marked improvement was shown. The infantile mortality rate was 80 per 1,000 births. Maternal mortality was 1.3 better than the 5 years' average, at 4.8 per 1,000 living children born. Illegitimate births represented 6.2 per cent of the total—the lowest percentage ever recorded in Scotland. For the first time in the last 10 years, deaths from malignant disease were fewer than in the preceding year, the number being 7,811 as against 7,909, but deaths from accidents involving motor vehicles were more numerous, with 608 against 564. Deaths from all causes numbered 68,942.

* * *

Hugh Black to Be Warrack Lecturer

Prof. Hugh Black of Union Theological Seminary, New York, has been appointed Warrack lecturer on preaching for next year. The terms of the foundation are that "it shall be offered to preachers who have proved their power to attract and hold people." Scotland is rejoicing that it has secured this son of whom she is proud to instruct her budding theologues in the art of homiletics.

MARCUS A. SPENCER.

Churches Elect Seattle Mayor

Help Name 'Mild Conservative'—Send Relief to China and 12,000 Tons of Scrap Iron to Japan

(Correspondence from Seattle)

SEATTLE, April 12.—The Seattle Council of Churches and Christian Education listened to Mayor-Elect Arthur B. Langlie the other day at a noon luncheon meeting. The president, Mr. Claude Eckart, mentioned in his introduction "the large part the churches played in electing him." This remark seemed a little precarious in the light of the nonpolitical character of the Council of Churches. But the truth of it cannot be denied. The church people were nearly unanimous in their support of Arthur B. Langlie, a fact which may in part account for his 50,000 votes as against his opponent's 29,000. As this correspondent predicted two months ago, it was not difficult to defeat the ally of Dave Beck, the present mayor, John Dore. The only real contest was between Victor Meyers, C.I.O. labor candidate, and Arthur B. Langlie, mild conservative. And that turned out to be pretty much of a one-sided contest.

A large number of church people, many of them liberal, may be heard to say, "For the first time in years, my candidates got elected." Whether this should be interpreted to mean that clean politics has displaced rotten politics or whether it means a general reverting to conservatism, it is still too early to say. Perhaps some of both. But in any case, if the new mayor and his new council members can hold the support of liberal religious people by convincing them that they are as much interested in the return of justice and righteousness as they are in the return of prosperity and profits, they will be able to maintain a larger measure of public support than any mayor and his council have for some years past.

* * *

Labor Is Divided

The press of the nation in interpreting our election as a revolt against the domination of organized labor is only partially correct. No group opposed Dore in the primaries any more than organized labor did, notwithstanding the frantic attempts on the part of the political machine to label the opposing candidate, Mr. Meyers, as a Communist. The C.I.O. unions opposed Dore openly, and many of the A. F. of L. unions opposed him secretly. And in the final election, the A. F. of L. unions joined with Langlie rather than support Victor Meyers.

* * *

Seattle Y.M.C.A. Has 'Spiritual Emphasis Week'

In the month of February the local Y.M.C.A. including all its seven branches in the

WORLD PEACE FORMULA
IN
Christian Science Monitor

That an artificially created overpopulation exists everywhere, due to the overtaxing of industry and the pressure upon business and agriculture to earn the yearly rental value of land, is told in The Christian Science Monitor for February Nine by F. A. W. Lucas. The writer shows, by citing the Japan Year Book for 1936, that the density of population in Japan is only half that of England; that most of the land, in city and country, is owned by a small upper class; while the masses of the plain people are compelled to work hard in order that ground rent and taxes may be provided for prior to payment of wages.—"The cure for these evils and the lack of markets for the Japanese people," writes Mr. Lucas, "lies in their remedying that situation." (Permission to quote given by Christian Science Monitor)

Don't imagine that this tax-and-land question is "merely a little fiscal problem." Find out how to deal with it by reading—

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city initiated in the city a "Spiritual Emphasis Week." The week was carefully planned at breakfast meetings attended by both lay and secretarial leaders. The services of Dr. Raymond B. Walker, pastor of the First Congregational Church of Portland, Ore., and correspondent for The Christian Century from that city, were enlisted. A "call" was issued by the chairman, Henry Elliott, stating the purpose and objectives of the week. He named three: (1) To clarify the understanding of the primary purpose of the association on the part of its membership; to give impetus to and undergird the year-round program of spiritual education and culture; to deepen the personal religious life of staff members, committeemen, club leaders and members of key groups. (2) To create an atmosphere wherein all activities of the association shall be permeated with spiritual purposefulness, and all functions recognized as an essential fulfillment of the Christian ideal. (3) To present the challenge of allegiance to Jesus Christ and the implications of modern discipleship to every individual who comes within the orbit of the week's normal contacts.

* * *

Hold 'Problem Clinic'

During the week almost every group throughout the city had its attention focused on the spiritual aspects of the Y program. Morning radio devotions gave listening friends a touch of purpose behind the effort. Newspapers gave generous support. Helpful books and pamphlets were available in a lobby that added atmosphere through well planned decorating. But out of it all came almost universal conviction that the most helpful gatherings were those where small groups of young men considered with an open-minded leader some of the major problems of life. There developed a "problem clinic."

The appraisal of these discussions by Dr. Walker who led many of them is significant. He says: "I think that in the 'problem clinic' we have a new technique and one that may be employed in evangelism. The response was always hearty. The men were reluctant to close even after two and a half hours. I have never seen a more intense interest nor higher tone of spiritual atmosphere than in these meetings. Many were groping for a religion that would satisfy the heart without offending the mind."

* * *

Send Relief to China and Scrap Iron to Japan

Having raised several thousand dollars for the relief of suffering Chinese, Seattle is now shipping the largest load of scrap iron yet to Japan to create some more suffering in China. All last summer scrap iron went out of the port of Seattle for Japan at the rate of several thousand tons per month. But during the winter this business fell away somewhat. But now it is revived and this week will witness the leaving of the prize catch of 12,000 tons of scrap iron metal, directly to Japan. There is a mild protest rising, but unless Congress speeds legislation preventing such business, or unless longshoremen are given much more public support in refusing to load it than they believe they would get now, scrap iron will continue to leave the port of Seattle.

* * *

Seattle Star Managers Win Back Wages After Strike

On last July 10 the *Seattle Star*, one of Seattle's three daily papers and the one which poses as being most liberal, decided to recognize the Teamsters' Union as its bargaining agency for its district managers, and proceeded to fire all its 19 district managers because they insisted on retaining their membership with the Newspaper Guild, a C.I.O. affiliate. From July until January the guild set up offices and fought over radio and by autos with loud speakers what seemed to be a losing battle for recognition under the Wagner law. This dispute was reported in The Christian Century last fall. But on Feb. 6 the *Seattle Star* capitulated to the decision of the national labor relations board, rehired these 19 men and 11 others who had struck with them, and paid in back salaries no less than $29,497. Thus is the national labor relations board bringing justice and hope to a discouraged and valiant group of workers.

P. M. Hammond.

Urge Sermons On Neutrality

Propose Theme 'Keep America Out of War' for May 29—All Groups Celebrate Holy Week

(Correspondence from New York)

New York, April 11.—As a result of the Broadway Tabernacle meeting when 200 ministers declared their intention never to support another war, Allan Knight Chalmers, its moving spirit, has been in touch with 123 cities in 33 states that are arranging similar meetings. A Methodist minister in the Middle West wrote him that on May 29 1,000 ministers should be recruited to preach on the specific theme, "Keep America Out of War." Harold E. Fey, executive secretary of the Fellowship of Reconciliation, 2929 Broadway, is collecting the names of those who volunteer for "this simple deed which, although it would not by any means prove decisive, yet might be a tremendous stimulant to arouse the peace power in America."

* * *

'Collective Security' Advocates Hold Mass Meeting

Polls on the "collective security" vs. "Keep out of war" issue are being conducted in Barnard and Columbia colleges to determine the policy of the antiwar meetings. The *Nation* is polling liberal opinion to present to President Roosevelt. The Barnard questions were so prejudicially worded in favor of collective security as to discredit the poll. A group of liberals is making the same charge against the *Nation's* questions. Meanwhile the collective security group held a mass meeting attended by 10,000 in Madison Square Garden, recruited largely by the American League for Peace and Democracy. Harry F. Ward, G. Ashton Oldham, Protestant Episcopal Bishop of Albany, Clark M. Eichelberger of the League of Nations Association, Charles G. Fenwick, president of the Catholic Association for International Peace, and Francis J. McConnell spoke. Rabbi Stephen S. Wise reproached Cardinal Innitzer, Prime Minister Chamberlain, Cardinal Hayes and the Archbishop of Canterbury for their support of Franco or Hitler. He took issue with Herbert Hoover's suggestion that Americans decline to become involved in wars of "old world ideologies."

* * *

Progress Among Cooperatives

The Consumers Distribution Corporation announced here a grant of $1,000 to pay part of the cost of the tour to see Nova Scotia's cooperatives taken this summer by any ministers or religious workers from Massachusetts. The corporation is also making a loan to the Knickerbocker Village Cooperative Store which has greatly expanded its space in a large middle class limited dividend housing project. The co-op in 1937 did a business of $30,000 and had 350 family members. Thirteen members of the City Council, including its president, Newbold Morris, took a trip to the slums to see what bad housing was like. Spokesmen for the Democratic, Republican and Labor groups in the council agreed that new housing projects should be pushed.

Increased benefits for subscribers to the

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"Professor CHARLES HARTSHORNE is a stalwart defender of a religious view of life and the universe which has fairly long roots in the past. He has been profoundly influenced by Whitehead and Peirce, but he is no man's echo. His book, *Beyond Humanism*, is his own, and has grown out of his own efforts to achieve a vital, intelligible philosophy of life." *The Christian Register*

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BEYOND HUMANISM

three cents a day hospital plan was announced by Frank Van Dyk, executive director of the Associate Hospital Service. Many church groups, including the Episcopal clergy of the Diocese of Long Island, have promoted membership in this organization to help both the sick and the hospitals meet the cost of hospital care. Thirty days of semi-private care are offered instead of 21, and 33⅓ per cent discount thereafter instead of 25 per cent will be promised—all for the $10 yearly fee.

* * *

Union Announces Summer Courses

The 18th annual conference for ministers and other religious workers will be held July 5-22 at Union Theological Seminary with Henry Sloane Coffin, John Baillie, F. Ernest Johnson, Paul Tillich and Ernest F. Scott among the leaders. Ministers may enroll for one or more weeks of the three week schedule offering lectures on the Bible, social ethics, homiletics, community problems and "vocal science." Courses for academic credit are offered at the same time and also for an additional three weeks, July 26-Aug. 13 in the seminary's summer session affiliated with the summer school of Columbia University.

* * *

All Religious Groups Observe Holy Week

A gloriously sunny if cool and windy day ushered in Holy Week after days of heavy snowfall followed by driving rain. Cardinal Hayes officiated at a two-and-a-half-hour service at St. Patrick's, where by special dispensation the congregation was permitted to sit during the 40 minutes of the chanting of the Sacred Passion. Methodist, Lutheran, Episcopal and Reformed churches will have daily noonday services at strategic centers. The Salvation Army will hold meetings in the Centennial Memorial Temple on West 14 St. and the Fellowship of Christian Business Men is sponsoring daily services in the Lyceum Theater, 45 St. east of Broadway.

BRADFORD YOUNG.

Theological Students Hold National Religion and Labor Conference

Theological students from all over the nation gathered recently in Chicago for a meeting held under the auspices of the National Religion and Labor Foundation. The sessions were held at the Chicago Theological Seminary. The students heard among others Homer Martin of the United Automobile Workers and saw motion pictures of Chicago's "Memorial day massacre."

William Adams Brown Lectures in Chicago

"The Contribution of America to Ecumenical Theology" is being discussed by Professor-emeritus William Adams Brown of Union Theological Seminary, New York, in a series of two lectures in the James Henry Breasted Lecture Hall at the Oriental Institute, the University of Chicago, on April 19 and 20. The lectures are given in memory of the late Dr. Gerald Birney Smith, professor of Christian theology in the divinity school of the University of Chicago, who died April 3, 1929. The individual lectures carry the titles, "What American Christianity Brings to the Ecumenical Movement," and "What America May Contribute to the Making of an Ecumenical Theology."

British Approve Premier's Caution

Chamberlain's Refusal to Promise Aid to Czechoslovakia Generally Supported—Increase in Drinking

(Correspondence from England)

LONDON, April 1.—Every word in Mr. Chamberlain's speech was weighed carefully. Within it we sought for answers to many questions; some questions remained unanswered. The crux of the whole matter was to be found in the refusal of the prime minister to pledge this country to an *automatic* alliance, which would mean that if France were to go to the side of Czechoslovakia we as a matter of course would go with France. At the same time it was made plain that if France were attacked we should be bound in honor as well as by our word to go to its aid. The most powerful speaker in the debate was Mr. Churchill; he was not at all fierce in his criticism but he made the point that if as a matter of fact we were pledged to go so far, and would almost certainly have to go further, why should we not say so now? Labor attacked the government policy. Its speakers are more concerned about Spain than about eastern Europe, and news from Spain had not diminished their indignation against what they call a betrayal of democracy and a surrender to a power openly conspiring to gain a foothold in Spain.

* * *

Disposed to Trust Leaders

As far as the general opinion of the country can be gathered from its press, there is a disposition where so much is hidden from us, to trust to those who know the facts, if anyone does. In the House of Lords, Lord Sankey, who was chancellor in the Labor government, spoke weighty words. The crust of civilization in some places, he said, had worn thin; but such things had happened before. It is difficult for us to understand peoples which deify the state and instead of believing in a God who became man, have elevated a man into a god. In such a world as this we must be prepared to defend ourselves. At the same time we should pray for peace, and seek it by trying to understand what has led to the present state of things. So far as it is due to a sense of injustice we should try to remove the causes.

Others have been speaking in the same strain. The lines of cleavage remain much as they were before the premier spoke, but I should imagine that he has strengthened his position over against those who wish him to undertake more definite commitments to save the future of democracy in Europe.

* * *

Study Effect of Unemployment On Unemployed

One of the many services which the Pilgrim Trust renders is illustrated in the book *Men Without Work*. It is in form a report to the trust, and it gives the result of long and careful inquiries into the problem of unemployment, especially into the results of unemployment upon the long unemployed. The places selected were in South Wales, South London, Lancashire Durham. It is stated in this very valuable survey that in 1933, 25 out of every 100 unemployed had not been in work during the preceding 12 months. In the summer of 1937 there were 27 in every 100. "There is a 'hard core' of long unemployed which will not be resolved by recovery alone." To those who attack the problem this report will give invaluable aid.

* * *

Report Increase In Drinking

Mr. George B. Wilson has summarized once more in his admirably accurate way the nation's expenditure on drink. It is not a pleasant thing to report that with the increase in employment there has gone an increase in the consumption of alcohol. In 1937 the nation consumed 5.9 per cent more beer than in 1936: this cost us £162,280,000, or £9,000,000 more than in 1936. We drank 3.6 per cent more spirits. These increases are not large but they show a backward move-

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ment. The expenditure per head was about £5.12s—9d. (over $23); and on an average we spent in 1937 a dollar per head more than in 1936. Of course the amount consumed and the money spent by the regular adult consumer amount to more. Brewers' profits show a rise from £16 millions in 1932-33 (before the reduction of the beer duty) to £26 millions in 1935-36 and £28,500,000 in 1936-1937. We certainly cannot afford, as a nation, in these times to spend 5 per cent of our national income on alcohol.

* * *

World War Chaplain Dies

Bishop Taylor Smith, at one time chaplain general to the forces, died at sea on March 28. He was 78 years of age, but the news of his death must have surprised his friends for he had preserved his splendid physique in a remarkable way. Dr. Taylor Smith had experience in his younger days of work in West Africa; he was indeed Bishop of Sierra Leone. But latterly he was better known as the chaplain general to the forces, and as the very popular helper in all such movements as schoolboy camps and boys' brigades, and most recently the Church of England's Men's Society. He was an old-fashioned evangelical, very confident of his ground, very happy in his faith, always cheerful and even merry in his ways. He never showed any interest in the intellectual problems of his age; but by his own friendly and attractive way of putting his faith before others, he helped generations of boys and sailors and soldiers. There must be many old "campers" who recall the stalwart bishop who shared with them "days of fresh air in the rain and the sun," and spoke to them in the evening in the big tent of his own simple and real faith.

* * *

Government Speeds Defense Plans

The ministers of the crown have been busy behind closed doors, discussing with representatives of the workers, and of the manufacturers, methods of speeding up the preparations for defense. At the same time the local authorities everywhere are busy enrolling and training volunteers for resisting attacks from the air. And all the while discussion is proceeding in the press upon the question whether voluntary service will be sufficient or whether some scheme of national service should be made compulsory. The government has repeated its undertaking not to introduce conscription in time of peace.

The news from Spain is making more bitter than ever the feeling on the side of Labor that the nonintervention committee has loaded the dice for Franco; and it is certainly difficult to reconcile the government's interpretation of Italian action with the open boasts of the under-secretary for air in the Italian government. Many questions are put day by day to the prime minister but little light is cast upon the scene.

There was a widespread sense of relief when it was announced that the United States had invited other nations to cooperate in an attempt to deal with the terrible problem before the Austrian refugees. It is quite certain that if our government will deal with this problem boldly, it will be supported by our people.

It is rumored that Britain, France and the United States have agreed to build battleships up to 42,000 tons with 16-inch guns.

This, it is said, will be their answer to the refusal of Japan to abide by the treaty limits. Whether this is done or not, it is perfectly certain that our naval estimates will be greatly enlarged.

* * *

Picture of Barth

Rev. S. Maurice Watts in the *Christian World* gives a picture of Karl Barth, who has been giving his second series of Gifford lectures in Aberdeen:

"Barth is a man of medium height, and an appearance that seems unimpressive at first. He has dark hair, hardly yet greying, a dark skin and a large sensitive mouth. Immediately he begins to speak, he becomes animated and arresting. Sometimes he seemed to be preaching. The lectures were given in German with the aid of an interpreter. Barth's English is very limited. He arrived very late for the lecture, and said, tapping his forehead, 'Excuse, ladies and gentlemen, it was a perfect lack of mind.' "

* * *

And So Forth

The oldest of the exhibits now on view in the new Bible room in the British Museum is the Lindisfarne Gospels which was written about the year 700. This new room was opened by the Archbishop of Canterbury last week; it will greatly enrich that great library.

One of the sons of the late Lord Oxford, Mr. Cyril Asquith, has been made a judge; he is 48 years of age, and in common with all the members of his family has brilliant gifts.

The Free Church Council is meeting this week at Bournemouth. It is just beginning its sessions under the presidency of Dr. J. D. Jones.

EDWARD SHILLITO.

Southern Seminary Students Gather in Louisville

The Southern Interseminary Conference met in Louisville, Ky., March 25-27. The hosts to the Conference were the Presbyterian Theological Seminary and the Southern Baptist Theological Seminary, both of Louisville. Delegates from ten theological seminaries in the south—Negro and white—attended the conference. The principal speakers were Dr. Wilhelm Pauck, professor of church history and historical theology, Chicago Theological Seminary, and Dr. W. J. Faulkner, dean of men and university minister, Fisk University.

Yale Divinity School Hears Convocation Lectures

The annual convocation of the Yale University divinity school is being held this year following Easter on April 18, 19, and 20. The following lectures are being given: Lyman Beecher Lectures on Preaching—"We Prophesy in Part" by Dean Willard Learoyd Sperry of Harvard University divinity school, Cambridge, Mass.; Nathaniel William Taylor Lectures—"Religion and Philosophy Inseparable" by Professor Wilmon Henry Sheldon of Yale University, New Haven, Conn.; Alumni Lecture—"The Focus of Our Faith" by Rev. Rex Stowers Clements, Bryn Mawr Presbyterian Church, Bryn Mawr, Pa.; New Haven Tercentenary Address—"The Origin and the Development of the New Haven Theocracy" by Rev. Oscar Edward Maurer, Center Congregational Church, New Haven, Conn.

Bans Speech On Civil Liberties

Memphis Authorities Oppose All Discussions of Rights—Sharecroppers Claim Share of Federal Funds

(Correspondence from the Mid-South)

MEMPHIS, April 6.—Roger Baldwin, president of the American Civil Liberities Union, was unable to find a single organization in Memphis that would sponsor an address by him last month on the subject of civil rights. The pressure of the city administration is very strong on all organizations that offer a criticism of the strong arm methods of local police in keeping out agitators and labor organizers. The Central Labor Council, which is subservient politically, refused to hear Mr. Baldwin. Holt Ross, A. F. of L. organizer, dared to stand up in meeting of the labor council last month and say that the organization was dominated by the Crump machine. His charge had to do with a new sewer project. He wanted to organize the workers on this job and stated that the opposition of the labor council was due to orders from the city administration which wants to employ unorganized labor.

* * *

Union Backs Senator Berry

Another sad evidence of the state of mind of Memphis orthodox trade union men was the vote of the plumbers union in favor of returning George Berry to the United States Senate despite the exposé of his attempt to collect from the federal government on his "marble" lands sold to TVA. One union spokesman stated for the newspapers that he did not see how a union man could be true to his obligations and fail to vote for the one union man in the Senate!

* * *

Fundamentalists Mourn Loss Of Southwestern College

Southwestern College, Memphis Presbyterian institution, which has been under fire for years by the conservative Presbyterians of Mississippi, has by court decision won its fight. To modernists this is good news, promising as it does that the strict teaching of southern orthodoxy will less and less dominate the curriculum and that eventually the school may be as liberal as Yale and Harvard.

To the Mississippi fundamentalists the decision spells tragedy; the "stealing" of one more Christian institution, founded to teach the one true faith once for all delivered, and its surrender to the forces of modernist sentimentalism and secularism. There are Memphians who prophesy the day is not far distant when offers will be made by the city to take over the college as a municipal university. At present there is an annual drive

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among the citizens of the town to help pay for current expenses; this may easily lead to full municipal support, it is said.

* * *

Another Slaveholder Convicted

With the recent conviction of a Georgia planter on a charge of peonage the federal courts have chalked up their third victory in this realm of crime within the past two years. The first conviction occurred in Arkansas, the second in Mississippi. The system of extra-legal slavery in which thousands of ignorant Negro farm workers have been held since the Civil War seems on the point of being broken up. But—the opponents of federal anti-lynching legislation should bear in mind—through the federal courts, not through the state courts.

* * *

Evangelist Points to Social Function of Rural Church

Rev. Jesse Jolly, who has been doing evangelistic work in the rural sections of Arkansas for the past three years, has expressed himself frankly regarding the position of the rural church and social conditions throughout the mid-south. He says that the rural church has been looked upon as a purely "spiritual" agency whose work was done when it brought sinners to the mourner's bench. He points out that in the rural sections the minister is usually the arbiter of culture, such as there is. His power is still tremendous. He urges southern rural farm organizers to capitalize on this power, showing what a force for social reform the church might be if its influence were devoted to something more than personal salvation.

* * *

Sharecroppers Claim Fair Share Of Government Funds

The Southern Tenant Farmers Union is now four years old. Organized in Arkansas in 1934 it dared break all precedents by having white and colored people in the one organization. Often their meetings were broken up, their workers beaten, jailed, threatened. But they have gone on with their courageous fight for a decent living for this depressed mass of southern agricultural workers. The union is now engaged in protesting to the federal government against the way in which, it is alleged, sharecroppers are being forced to surrender their share of government funds. Their protests have brought investigators from Washington.

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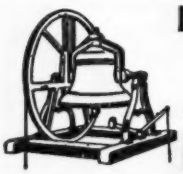
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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, Children (under 15 years).

Arsene Lupin Returns

(Douglas, William, Bruce) (MGM) Famous gentleman crook, long supposed dead but living honestly and incognito, deftly recovers jewel stolen from eminent family whose daughter interests him. Smooth, suspenseful, intricate mystery-romance, with good dialog, comedy and no gore.

For A, and Y: Very good of kind. For C: Beyond them.

Dance of the Virgins

(Music accompaniment and titles) (Bennett Pictures) Sedate, charming little romantic tragedy, made in Bali with native actors, in technicolor. Highly informative on Bali's lovely landscape, flowers, customs, costumes, elaborate temple dances and interesting Balinese ethics.

For A: Novel. For Y: Good. For C: Too mature.

King of the Newsboys

(Lew Ayres, Ann Sheridan) (Republic) Initial human interest in slum hero and heroine turns to crude melodrama of shady ethics. She turns racketeer's mistress while ne'er-do-well hero wins swift riches from newsstands, goes broke—and they are humble and happy again.

For A: Mediocre. For Y: No. For C: No.

Maid's Night Out

(Joan Fontaine, Allan Lane) (RKO) Inane but harmless farce. Rich man's son scorns job in father's dairy but supposed maid on milkman's route changes his mind. Stupidly slow start, bawled dialog, mediocre acting outweigh rather amusing and original "chase" climax.

For A: Poor. For Y, and C: Perhaps amusing.

Patient in Room 18

(Patrick Knowles, Ann Sheridan) (Warner) Detective poses as patient in hospital to solve $100,000 radium theft. Old stock devices for thrill and suspense. Disjointed action, clumsy continuity, heavy attempt to be funny and amateurish acting make poor mystery-melodrama.

For A: Poor. For Mediocre. For C: No.

Scandal Street

(Lew Ayres, Louise Campbell) (Para) Innocent heroine, waiting to marry engineer-hero away on foreign assignment, is involved in petty scandal and murder charge by small-town gossips, aided by brattish child liar. Feeble in plot, acting and direction, with dramatic value nil.

For A: Poor. For Y: Poor. For C: No.

Swing Your Lady

(Bogart, Fazenda, McHugh, Jenkins) (Warner) Hilarious nonsense farce with good cast, centered on crude romance of super-dumb wrestler with woman blacksmith. Features burlesque wrestling and vaudeville Weavers in hill-billy music. Slapstick numbskullery made as funny as possible.

For A: Depends on taste. For Y, and C: Doubtful value.

Tarzan's Revenge

(Glenn Morris, Eleanor Holm) (Principal) Usual formula, reasonable thrills. Evanston family on safari after zoo specimens. Daughter (who swims better than she acts) meets Tarzan (same) who saves her from beasts and from lewd "Indian Prince" with grand palace in heart of Africa!

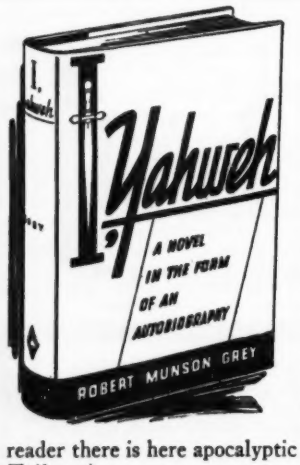
For A: Hardly. For Y, and C: Probably good.

Best Films for Adults

In Old Chicago	Girl of the Golden West
Stage Door	Bluebeard's Eighth Wife
You're Only Young Once	Jezebel

Best Family Films

Adventures of Tom Sawyer	Snow White
Rebecca of Sunnybrook Farm	Mad About Music
Gold is Where You Find It	Sergeant Murphy



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